

THE

Juvenile Instructor

VOL. 53

APRIL, 1918

NO. 4



Let's Get The War Over!

It's up to America to finish what Germany started. It's up to us to put the final quietus on the monster of Prussianism.

How are we going to do it?

Not by exhibiting our patriotism to each other—not by waving the Stars and Stripes at each other—not by singing "America" at each other.

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Let's Get The War Over!

That's what we and our Allies all want, down to every man, woman and child. We are sickened of war's brutality and bloodshed. We are heart-sore from the hunger and tears of the starved, bereaved, hunted families of the soldiers—German as well as English, French, Italian and Russian.

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Let's Get The War Over!

How?

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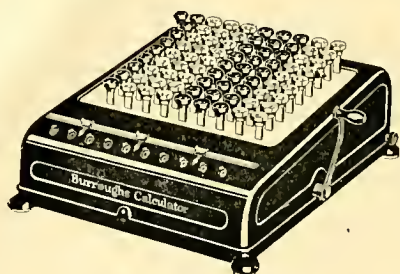
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Reduces Price

1
/ 3

Commencing Monday, April 1st, 1918,
the price of the Daily Evening News was
placed on the following basis:

	New Price	Old Price
BY THE YEAR.....	\$6.00	\$9.00
BY THE MONTH.....	.50	.75
BY THE WEEK.....	.12	.20

Subscriptions will be received for any
term. Send in a trial order.

Subscribers Paid in Advance

Several thousand old subscribers of
the *NEWS* whose subscriptions are paid
in advance, will be given the benefit of
the reduction. Their credits will be ex-
tended on the books a proportionate
time under the new rates.

Lower Price But Higher Quality

The reduction in the price of paper
does not mean that there will be any low-
ering of its standards. On the contrary
it will be made better, brighter and
stronger than before. New features will
be added to the daily and THE SATUR-
DAY NEWS. Strong, fearless and im-
partial editorials, complete telegraphic,
local and state news, a live and breezy
sporting page, original dramatic, music
and film departments, and a reliable min-
ing page.

A Great News Feature Added

Beginning April 1st, *The Deseret News*
announces the addition of a special news
service, run in connection with such pa-
pers as the *Chicago Daily News*, *New*
York Globe, *Boston Globe*, *Philadelphia*
Bulletin, and the *Kansas City Star*. This
service will be exclusive to *The News*
in Utah, and will include special articles
by the famous writer, Dr. Frank Crane,
the noted war correspondent Herbert
Corey, the famous "Bedtime Stories for
Children" by Thornton W. Burgess, hu-
morous illustrations, garden hints, and
many other features. The special fea-
tures run in connection with the *New*
York Herald will be continued, giving
The Deseret News a fresh value from
and after the date named.



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economy, it's your duty to
look for value in everything
you buy. Don't buy less of
the things you need, buy bet-
ter things, and the less you'll
need.

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and pretentious styles. The
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The Horses

They cheered for the soldiers in bristling review,
With their buttons and knapsacks and guns ;
There were wives who postponed the last cheerful adieu
And mothers who wept for their sons.
There were kisses and cheers for the brave volunteers
And praise from the flag-waving throng,
But who in the groups cheered the four-legged troops?
For the horses were going along.

Oh, yes, for the horses were going along,
And proudly they pranced in review,
The high-stepping bay and the roan and the gray,
Their bridles all shiny and new.
They didn't know when they would charge with the men,
Or what they were hurrying for,
They didn't know why they were hearing "Good-by!"
But the horses were going to war.

No epaulets gleamed on the trappings they wore,
Each horse ranked as high as the rest ;
But true to the trust of the soldier he bore,
Each charger was giving his best.
True friends to the mortals who watched them go by,
Light-stepping and willing and strong,
Their hearts beating proudly, their heads carried high,
The horses were going along.

—William F. Kirk, in *New York Journal*.



THE LIAHONA

By L. A. Ramsay.



ORGAN OF THE DESERET SUNDAY SCHOOL UNION

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Their Easter Morning

By Elsie C. Carroll

It was a rainy April afternoon. James Kenwood returned from his day's work to find his three little girls, Marie, eight, Elizabeth, six, and Dorothy, three, alone in the littered living room looking disconsolately out on the uninviting landscape. They rushed to him with glad cries.

"Where is mother?" he asked.

"Up in her room," Marie answered in a subdued tone, and little Dorothy volunteered,

"Mama's worser. She ist cries an' gets more headaches." The man had sunk with a weary sigh into an undusted chair and the three little girls crowded upon his knees. He patted each frowzy head with tender sympathy as his eyes scanned the untidy rooms that used always to be so immaculately clean, and turned back to the neglected children who used to receive such excellent care. He realized that something must bring a change. Their home had been shattered a month ago by the death of their beautiful baby boy. The mother had been heart-broken and had abandoned herself to her grief, seeming to lose all interest in everything else. The husband, crushed with his own

sorrow, had been very patient and sympathetic, thinking that as time healed the wound the mother would become her normal self again. Once or twice he had tried gently to remonstrate with her, trying to show her how she was injuring her own health by her grief, but each attempt had only seemed to aggravate her suffering.

He wondered with a sense of resentment how she could so neglect the children, and decided that her eyes must be opened even if it were necessary to hurt her to accomplish it. It was impossible for them to go on living like this.

"I's hungry," complained Dorothy.

"What did you have for lunch?" the father asked, turning to Marie.

"Mama told us to get something from the pantry. We had some fried eggs and cold pudding."

The father rose to his feet resolutely.

"You girlyes pick up your playthings," he directed, gently, "and then wash your faces and hands. We'll have supper soon." He went up to his wife's room. Quietly he opened the door.

The woman was huddled in a chair beside the bed upon which was spread out various dear, familiar articles of their baby's clothing. The sight wrenched the man's heart. A quick mist blinded him and his throat contracted. He felt his resolution slipping away as his wife lifted her sad, white face.

He stooped and gently kissed her, while he reached for her hand, which held a tiny, half-worn little shoe. She leaned her head on his bosom and burst into a fresh outburst of weeping.

"Oh, James I—I can't—endure it," she sobbed. "Mabel Allen called this—morn-ing with—her—baby. He is just the—age of—little—Benny and—it brought it all back. Oh, why did the—Lord—take him away?"

With one hand the man pressed the fingers that held the little shoe while with the other he patted her as one mechanically soothes a sobbing child.

"I know, dear, it is very hard," he began, his own voice a little choked, "but it is something nearly every one has to bear. We must try to be brave. We still have much to be thankful for; much to live for and to make us happy."

"Happy! Oh, James, how can you talk of ever being happy with our baby gone? Oh, you don't know what it is. You are not a mother or you could not forget him in a few weeks and think of being happy. I can just see him every minute and all his dear little ways. I dream of holding him in my arms and wake up to find that he is gone and that I'll never hold him any more. Oh, James—James, I can't—bear it." The man steeled himself to his resolve.

"Marie, it isn't right for you to grieve like this." He spoke gently but firmly. "God took our baby away from us and God is taking care of him. But he left us three other beautiful children to be a comfort to us, and for us to care for. Do you think it is right to shut yourself away from the many treasures you still have, to brood

over the one which has been taken away for a little while? Can't you see, dear, how unjust and unreasonable it is?" The woman sprang to her feet and began to pace the floor.

"I tell you you can't understand what a mother suffers," she broke out hysterically, "or you wouldn't talk to me like this. You are cold and hard. If you came only to scold me, I would rather be left alone." She threw herself upon the bed and burst into a paroxysm of weeping. The husband arose despondently. He could see that she was in such a nervous state that all he might say would only aggravate the condition he had hoped to remedy, so he turned to the door.

"Marie, I didn't mean to hurt you. I am only interested in your good and that of the children." She did not answer him, so he quietly left the room and went down to the little girls.

It was Saturday, but none of the usual Saturday's cleaning had been done, and there was nothing prepared for supper.

He left the little ones trying to tidy up the kitchen while he went to the grocery store for something to eat.

"Oh, Daddy," Marie had called, as he was leaving, "Lillie Bergner passed a little while ago with some eggs. She says tomorrow is Easter. Will you get us some eggs? Maybe—maybe Mama will color them like she did last Easter." The father had smiled back at the wistful little figure in the doorway and he, too, compared the present time with their last happy Easter.

The father gave the children their supper and put them to bed, then he went into the mother's room. Exhausted with her grief the woman had fallen asleep, the little shoe still clasped in her hands. A light from the street-lamp fell upon her face, revealing the lines her sorrow had made. The husband's heart swelled with a great love and pity. He wanted so much to help her and yet all

his efforts had been futile. He stood looking down upon the white face for several long seconds. Now and then broken sobs shook her frame. At last he sank upon his knees.

"Dear God," he began in a tremulous whisper, "again I come to Thee and ask Thee to help us to bear our sorrow. Wilt thou give this little woman strength to bear her burden? Wilt thou comfort her and point out to her the way of wisdom and duty and peace? I trust Thee, O Father. Amen."

Noiselessly he went to the closet and took from the shelf a warm blanket which he carefully tucked around the sleeper, then he went back to the nursery and lay down upon the couch.

The soft light of the fresh April morning was filtering through the windows as Marie Kenwood stirred. She opened her eyes and stared about in a sort of daze. She could not think for the moment just where she was, and she found herself trying to remember just what had been that wonderful experience of which she was vaguely conscious. Presently she lifted her hand and something dropped from her fingers. It was a baby's shoe. Then it all came back: the rushing memory of her passionate grief the day before and the—experience—or could it have been only a dream? She could feel the wonderful reality of it even yet. First there had been the strange consciousness of a presence in her room, then the appearance of the beautiful white personage bending over her. Presently she had seemed to be floating away with her visitor. They came to a place more dazzling in beauty than anything of which she had ever dreamed. She saw innumerable white personages very like her companion, their faces all beaming with a joyous light. Then suddenly they were near a group of children and there among them was her baby. He looked so beautiful and well and happy. His face was turned

to her and he smiled and began blowing her kisses as she had taught him to blow them to his father, but he made no movement to come to her. After her first amazement at seeing him she started toward him, but her companion touched her shoulder and pointed in the opposite direction. There she beheld her untidy home, her discouraged husband and her neglected children. Even before her companion spoke she suddenly sensed what she had been doing.

"There is *your* duty," he had said in a kind, low tone. "The Father will take care of your baby for you. You must take care of these others for the Father." Then he had disappeared. She had looked back once more toward her baby. He was smiling and waving her goodbye. Then he, too, and all the wondrous vision had faded away, and she had awakened to find herself there in her own room, the little shoe clasped in her hand.

Suddenly through the window there came to her the far away sound of bells. She sat up. It was Easter! Easter! She sat listening, letting the sweet meaning of the word sink into her soul. A new comfort and peace stole over her and with it a great determination to make amends for the wrong she could now see she had done to her husband and little children.

"Father, I thank Thee for this awakening," she breathed softly, as she gently gathered the scattered keepsakes from the bed and placed them in the bottom of her trunk. "Hereafter I shall try to live for the present and the future, holding only the sweet memories of the past."

Quickly she put on fresh clothing and arranged her hair. Then she tiptoed to the nursery door and took a peep at her sleeping family. A great wave of love came over her. How could she have neglected her treasures so! Carefully she descended the stairs, once more her old happy, help-

ful self, and with a deep conviction that after all God's ways are best, even if they are sometimes hard to understand.

Two hours later James Kenwood was awakened by little Dorothy calling for her milk. With her in his arms he went down stairs. Why, what had happened? The disorder of the house had given way to its old time atmosphere of cheery hominess. He felt it even before he discovered just what it all meant. He opened the

kitchen door and there stood Marie, smiling up into his face from her arrangement of the breakfast table. His glad heart came up into his throat and prevented him from speaking, but the loving gratitude he felt beamed forth from his eyes. And little Dorothy called over her shoulder to her sisters upstairs:

"Oh, Mawie an' Bessie, come quick and see the booful Easter eggs Mama has made for us."

The April Fool

By Annie Malin.

I jumped out from behind the door
One day, just after school,
To scare my sister Margaret,
An' called out "April Fool."
But Margaret can't take a joke
And mentioned "Golden Rule,"
An' said the one who tried the game
Was really "April Fool."

I called out to my brother Dick
To hurry out to see
A hundred thousand little cats
All hangin' in a tree.
An' when he looked around, he laughed
An' said, "You're 'April Fool,'"
For pussy willows are not cats,
Then hurried off to school.

An' then my cousin Eleanor,
Who doesn't go to school,
Said "Look behind you, Walter dear,
An' see an 'April Fool.'"
An' when I turned an' looked behind
The "April Fool" to see—
Right in the great big lookin' glass
Was no one, 'ceptin' me.

Well, I don't think that it is fair
For all the older folks
To make out that the younger ones
Don't know about the jokes.
An' when I'm bigger, big as Dick
An' goin' to High School,
I bet I'll fool somebody then
An' not be "April Fool."

Our War Garden

By Clara S. Fagergren

Nearly every evening during the winter months we found great pleasure in gathering around the table and spending the time in planning our garden for the coming summer. Each member of the family decided to plant his own individual garden and select his own variety of seed. So, in order to please them all, we platted and divided the back yard—on paper.

Through this arrangement we found out the different tastes of the family. Some scorned the idea of planting cabbages and onions, choosing watermelons and strawberries for their allotted space; others, however, proved to be more practical as they decided on corn and potatoes as their garden products.

As spring drew near we sent for an avalanche of seed catalogues and information pertaining to the raising of fruit, flowers, and vegetables. We also besieged our Congressmen with letters asking for free seed; but got from them—none. We begged cuttings, roots and bulbs from our friends whenever an opportunity presented itself, till they began to shun our appearance.

In addition to this we succeeded in raising several thousand tomato and cabbage plants in window boxes; and saved the eyes from potatoes for planting. In spite of our preparations the winter weather continued unabated until May, when we, impatient and full of spring fever, finally began to clear the ground for planting.

The family would arise at five o'clock in the mornings; then equipped with shovels, rakes and hoes, work diligently and perspiring in the garden, digging, raking, hoeing and leveling, for a couple of hours.

The result was phenomenal. Where there had been an unsightly patch of

ground filled with weeds and rubbish, we now had a smooth, clean-looking, well-dug and thoroughly raked backyard.

Our next task was to portion off the ground equally. After this was done to every one's satisfaction, each individual decided on a different dividing mark to distinguish his possession. Some made small slat fences, while others simply stuck twigs and branches along their lines; and one enclosed his piece of ground with a stout rope, nailed in each corner to a thick post. Every thing was now in order for planting; so we divided our stock of seeds and other paraphernalia that should go into the ground. No one consulted anybody else as to location of furrows or the most suitable space for plants; each one just planted as his fancy dictated.

Our daily diversion after this was to watch for things growing. To our intense gratification and delight we were rewarded by the appearance of numberless tiny green shoots which sprung out of the ground with a rapidity that was surprising. After a few days of careful observance these tender plants developed into full fledged weeds of numerous varieties; in fact, we had never suspected that so many different kinds of weeds could find room to grow in such a small space.

Our spare time was now spent in distinguishing between weeds and vegetable and flower plants; and we did not deem it wise to pull the weeds till we could determine which was which.

In about a month our plantings showed sufficient development so as not be mistaken for weeds. This proved to be the beginning of a busy time, as every spare minute we could

get was spent in pulling weeds which seemed to spring up like magic in an indescribably short time.

According to the directions contained in the catalogues, our radishes ought to mature in six weeks. At the end of that time we sampled a few, but found them to be only the size of toothpicks. Looking over the directions again we discovered an item which explained the reason. Radishes should be thinned out. We hadn't thought of that before. For this reason we now spent some busy hours thinning them, because we had planted all the radish seed available, and they were growing in bunches and patches over the whole place.

Soon after this we had radishes on the table; and every one declared they tasted far better than any other variety they had ever eaten. But they continued to grow; we could not dispose of them fast enough; and they finally attained the size of rubber balls and were as hollow. The directions were consulted again; they said radishes ought to be planted in lots two weeks apart. We had planted all our seed at the same time.

As time went on our garden began to attract the attention of people who were passing our place. At first we felt quite pleased at having our ability as gardeners recognized; but soon discovered through hearing some remarks, that they were amused and ridiculed the looks of our garden, which by this time presented an unusual appearance. Many varieties of flowers, mostly marigolds and poppies, were blooming in several places among the vegetables. This fact was easily accounted for; each one had planted a row of flowers in his individual space of ground.

Watermelon and squash vines rioted all over the yard; crowding out the string beans and tomato plants. Here and there a lonely stalk of corn stood like a sentinel on guard over an army. The things that should have been

planted in an open, sunny space, were growing in the shade by the fence and vice versa. We had planted the cabbage about two inches apart and it grew in a row as solid as a hedge.

We also found it necessary to thin out the carrots and parsnips. Their tops presented a luxuriant appearance, but investigation revealed nothing resembling a root underneath the soil.

Prospects were bright for a bounteous crop of watermelons. There were several dozen of them, about the size of cocoanuts, when the children took a notion into their heads to plug them, just to satisfy their curiosity. Of course this incident halted our imagination as to a future watermelon feast.

The last straw added to our vexations came in the form of the water inspector who informed us it was against the law to irrigate a garden with water running from a hose without a nozzle. We must stop the practice at once or be fined one hundred dollars; or spend one hundred days in jail, or both. We stopped watering that day.

Through all our work and worry we had completely forgotten the small patch of ground at the far end of the back yard which was planted in potatoes, and formerly contained a sand pile where the children used to play. No attempt had been made to water or tend it; only the surplus water from the other garden would occasionally seep in. As the tops looked puny and stringy we did not even bother to look and see what was underneath them till one day we dug a hole in the middle of the patch to bury a dead chicken. Imagine our surprise when with the first shovelful of dirt we uncovered several large, fine looking potatoes; and by digging them all up we got something like three bushels altogether.

We now felt well repaid for our

work; and had also learned lessons regarding gardening, which were:

1. Plant in parallel rows.
2. Select not more than three or four varieties of seed for a small garden.
3. No small individual gardens.
4. Abolish flowers from the vegetables.
5. Divide the garden work among the members of the family; giving them all an equal share of the products.



SUPERINTENDENCY AND SECRETARY SUNDAY SCHOOLS, ST. JOHNS
STAKE, THIRTY YEARS AGO

At the "Home-Coming," held at S. Johns, Arizona, July 23, 1917, the thirtieth anniversary of the organization of the St. Johns Stake (July 23, 1887), all the members of the first superintendency and secretary were present and photographed as above. Reading from left to right: Standing—W. David Rencher, superintendent; George H. Crosby, Jr., secretary and treasurer. Sitting—Charles Jarvis, first assistant; Elisha Averett, second assistant.

TRUE PIONEER STORIES

Contributed by Daughters of Utah Pioneers

Aunt Presindia's Unanswered Prayer

By Flora B. Horne

It was a busy time on the Pottawatomie Indian reservation, in the spring of 1848. Many of the Latter-day Saints who had lived in Council Bluffs, Iowa, and in Winter Quarters, Nebraska, since their exodus from Nauvoo, Ill., in 1846, were now preparing to go to the Rocky Mountains, the resting place of the Saints. It was just a year before when they helped the first Pioneer company to get off on their western journey to an unknown home. With their noble prophet and seer as a leader and guide, they found the place reserved for them. Brigham Young was not yet made President of the Church on this first trip, but as the presiding Apostle he was, truly, a modern Moses. Perhaps you know, that President Young and many men and teams went back to Council Bluffs in August, 1847, to help others organize for the journey and report what had been found. In December of that year, President Brigham Young was made President and Seer of the Church with Heber C. Kimball and Dr. Willard Richards as his counselors. It is the Heber C. Kimball company that we will notice in particular. President Kimball, like President Young, was fearless and determined. While he was a great prophet, yet he always could enjoy a joke. While the men folk gathered their oxen, a few cows, a few beef cattle, hogs, chickens, sheep (for sheep served a double purpose in supplying food and clothing), and their flour, corn meal, bacon, beans, seeds, etc., the women were making clothing, pounding crackers, parching corn, and tenderly packing away the precious treasures brought from their old homes in England, Denmark, or Canada. Much home-made soap was made from bits of grease, for you may know not even a bacon rind was

wasted. There is a piece of this soap made by Zina D. H. Young in the relic hall at the Bureau of Information now. War times are bringing us back to those good old pioneer days when nothing was destroyed that could be used in any way. They dried fruit and vegetables as you boys and girls are doing now. Have you ever imagined how those pioneers washed their clothing? They traveled along the Platte river and then the Sweet Water branch, having to ford the rivers many times to find a road; but the streams made good wash tubs for them and watering places for cattle and horses. Grassy feed was found close to the rivers usually. President Young had wisely left letters of instruction between the top stones of a heap of rocks, and on buffalo skulls as a guide to the later pioneers. It was a hard journey. Three months seemed a long time to travel by ox-team. Sister Penrose cheerily said recently: "I did so enjoy my trip across the plains. I saw so much new scenery and had so much time to enjoy it." It was not so with all. "Aunt Presindia" Kimball had always been noted for her wonderful faith and patience. Her husband, President Heber C. Kimball had come in that first anxious company of 143 men, three women and two children, in 1847, and this trip was easy to him. He had pictured the wonderful valley to her. When she came down Emigration canyon and looked over the barren waste for miles around, her heart sank within her. She was sorely disappointed, and sought a secluded spot to pour out her soul to God, for her husband jestingly laughed at her. She found a bunch of oak brush near the mouth of the canyon, and there prayed earnestly, that the Lord would not let her lay down her bones in this desert

place, that she might be buried in a land more dear to her. President Kimball knew God had chosen the place and would make it beautiful. Many, many times she repented that prayer. Had she asked for strength to endure her hardships, as was her custom, the burdens would have been lightened for her. When her son took ill in St. Joseph, Mo., some years later, she went back to his home. He died. "Aunt Presindia" could not bear to start on that journey without this promise from her family—that if she died while in the east, that her body be brought to Utah for burial. Thus her disappointment became her joy. She marveled at the name given to "Great Salt Lake City" by the pioneers in those early days. It was evident that the city itself had little to do with it, for it was a mere fort, located on Pioneer Square, with about three thousand people cuddled in as a protection from the Indians. She recognized that "Great" came from the briny lake that seemed like an ocean to her. "Aunt Presindia" like

her sister "Aunt Zina" D. H. Young, became a "ministering angel" among the people. Not only their children rise up and call them blessed, but hundreds of women and children who have been tenderly nursed and raised from beds of affliction by the prayers and faith of these favored handmaidens of God. They soon learned that hardship gave strength and they passed strength on to others. During the famine that followed the grasshopper plague of 1854, she, dear "Aunt Presindia," prayed that her appetite be taken from her, that she might give of her food to the unfortunate ones. Thus her life was a grand lesson of service and sacrifice, as shown to her in the glorious life of our Savior, the Redeemer of the world.

Aunt Presindia's "unanswered prayer" was a severe rebuke and trial to her for years. She learned to be patient and persevering in overcoming difficulties; and above all, to pray carefully.



PARENT'S CLASS TEACHERS, SEVIER STAKE.

Letter from a Japanese Convert

Sapporo, Japan, Jan. 1, 1918.

To the Editor of Juvenile Instructor:

I consider it a great blessing to be able to write a letter, that I have been going to for some time, on the first day of 1918, when the warm sun is shining on the newly-fallen snow, and people everywhere observing a time-honored custom, by making a house to house call to extend New Year's congratulations and promote mutual friendship.

But as America is taking a very active part in this dreadful world-war, I fear there are many who miss the companionship of son or brother, or perhaps a husband or father who has gone to serve his country. However, I believe if they have a good understanding of the teachings of the Church, that my brethren will lead exemplary lives and thus be missionaries and soldiers at the same time.

It is just ten years since I received baptism from Elder Justice B. Seely. Since then I have spent some time out in the country, but most of the time I have lived in Sapporo near the church. During that time I have attended most of the meetings and taught a Sunday School class.

It must be very nice in Utah where most of the people belong to the Church. There are many churches in Japan. Recently the Church of England built a nice church only a block away from ours and we were afraid we would lose some of our children, but we haven't yet.

I am very thankful that God has seen fit to establish His Church in Japan, for in it some Japanese have found satisfaction, and the way that leads to eternal life. I think the reason there are not more who join is because this is the higher law and perhaps harder to obey. The Word of Wisdom sounds very strange to many people as tea drinking is a universal custom in Japan. But we are not discouraged at the scarcity of numbers, and are perhaps the more thankful to think we are among the chosen few.

There are some people who ignorantly and unjustly attack the Church of Christ, but I always feel sorry for them and often wonder what they would feel like if they could but realize what they are opposing.

As I am a newspaper reporter I have a privilege of studying the public mind and I notice a marked change in the attitude of the people towards Utah and the Mormons, due perhaps to the fact that the elders have recently made many friends among the higher classes, and some influential Japanese have returned from America after visiting Utah.

In conclusion I wish to ask a favor in the form of advice to the people in Zion, and that is that they take special pains to teach their children the grand principles of the gospel so that they will become valiant soldiers for Truth.

MISS TAMANO KUMAGAI.

Rubbing It In

Our Baby is a darling,

He is only four years old,
Yet the half of all his sweetness
Has never yet been told.

One day, when Papa said "Good-bye"
He raised his chubby fist
And rubbed his little rosebud mouth
Just where he had been kissed.

"Oh fie, oh fie," said Papa,

"To rub my kiss away,
When Papa's going to leave you
And won't come back all day."

But our darling answered gaily,

With a merry little grin,
"Why, I isn't rubbing off your kiss,
That's the way I rub it in!"

MARY F. KELLY,



SUNDAY SCHOOL AT SAPPORO, JAPAN

Sitting, in front row: Elder Harold Kingsford; standing, Sister Tamano Kumagai; and Elders Varsall L. Cowley and Myrol L. Bodily.



EDITORIAL THOUGHTS

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Organ of the Deseret Sunday School Union

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SALT LAKE CITY, APRIL, 1918

Humane Day

What is it to be humane to the beasts of the fields and birds of the air?

It is more than to be considerate of the animal life entrusted to our care. It is a grateful appreciation of God's creations. It is the lesson of divine love. To Him all life is a sacred creation for the use of His children. Do we stand beside Him in our tender regard for life?

Our sense of appreciation should be

quickened by a desire to understand divine purposes, and to keep the balance of animal life adjusted to the needs of creation. Man in his wanton disregard of a sacred duty has been reckless of life. He has destroyed it with an indifference to the evil results it would entail upon the earth. Birds have been uselessly slaughtered, and pests have sprung up as a consequence to plague the people of the world.

We are a part of all life and should study carefully our relationship to it. We should be in sympathy with it, and not allow our prejudices to create a desire for its destruction. The unnecessary destruction of life begets a spirit of destruction which grows within the soul. It lives by what it feeds upon and robs man of the love that he should have for the works of God. It hardens the heart of man and makes him prey upon the social welfare which he should feel for the happiness and advancement of his fellow-man. The unnecessary destruction of life is a distinct spiritual loss to the human family. Men can not worship the Creator and look with careless indifference upon his creations. The love of all life helps man to the enjoyment of a better life. It exalts the spiritual nature of those in need of divine favor.

The wanton destruction of life reacts upon the human family. There is something of the law of compensation which makes criminals injure and destroy life. Men who are unsympathetic toward the life of domestic animals entrusted to them usually receive the reward of their cruelty by the dumb animals which they maltreat. Love begets love in all creation, and

nature responds bounteously to the tender treatment of man.

Men learn more easily in sympathetic relationships of all life than they do in the seclusion of human interest. Their minds are more open to the manifestations of that inspiration which all nature gives to those who lovingly enjoy her. Wisdom and virtue come from the animal and vegetable world which carries with it a spiritual as well as a material blessing. Nature helps us to see and understand God. To all His creations we owe an allegiance of service and a profound admiration. Man should be kind to the animals which serve him both directly and indirectly. An angry word or a brutal blow wounds the heart from which it comes. Love of nature is akin to the love of God; the two are inseparable.

John St. John

Nephi Anderson's latest book, just issued from the press of Zion's Printing and Publishing Company, Inde-

pendence, Mo., has for its setting the stirring scenes of Missouri and Illinois during the years when the Latter-day Saints were in those states.

It tells the story of how a young man, leaving friends, kinfolk, and the comforts of home, goes to Missouri to see the Prophet Joseph Smith and to investigate for himself the claims of his followers.

John St. John comes under the benign influence of the Prophet. He goes through some of the dreadful scenes of Missouri. He is one of the founders of Nauvoo, the City Beautiful. He is an active participant in the stirring events which culminated in the battle of Nauvoo and the fall of the city.

The story brings out most interestingly the wonderful doctrine development in the Church during the latter years of the Prophet's life. As with all of Brother Anderson's books, the religion of the Latter-day Saints is closely interwoven with plot and story. In this work much of the history of the Church is vividly portrayed.



SUNDAY SCHOOL OF GAVLE, SWEDEN

Back row, left to right: Melvina Wennermaek, Secretary and Treasurer; Beda Gustavson, Former Secretary and Treasurer; Gulli Widin, Organist. Center row: Lawrence Lind, missionary from Lynn, Utah; Joseph A. Johanson, Rexburg, Idaho, First Assistant; John Johnson, Rigby, Idaho, Superintendent; Hanna Ekstrom, Second Assistant.

TOPICS OF THE TIMES

By Franklin S. Richards

THE WAR

The great "smash" which the Germans have promised to make this spring is now going on with terrible fury. The German commander has said that he is ready to sacrifice three hundred thousand men, if need be, to break the western line, and the Kaiser says that this is the most important moment of the war.

As we go to press, the greatest battle ever known is in progress, and the Germans have bent the British line on a stretch of fifty miles. It is believed the Germans can be held back, but the world is trembling. Every minute is making history.

The United States contingent has distinguished itself, not only by successful attacks, but also by resisting the terrific onslaughts of the enemy. So conspicuous was the success and bravery of the Americans that they were highly eulogized by the French and British commanders. Re-enforcements are being pushed to the front, and assurances have been given that half a million of our soldiers will be in France this spring.

PRESIDENT WILSON'S PEACE MESSAGE

President Wilson, considering it necessary to reply to statements made by the ministers of Germany and Austria, in answering his speech of January 8th, delivered an address before Congress in which he said:

"This war had its roots in the disregard of the rights of small nations and of nationalities which lacked the union and the force to make good their claim to determine their own allegiances and their own forms of political life.

PRINCIPLES ESSENTIAL TO PEACE

The principles to be applied in considering terms of peace are these:

"First, that each part of the final settlement must be based upon the essential justice of that particular cause and upon such adjustments as are most likely to bring a peace that will be permanent;

"Second, that peoples and provinces are not to be bartered about from sovereignty to sovereignty as if they were mere chattels and pawns in a game, even the great game, now forever discredited, of the balance of power; but that,

"Third, every territorial settlement involved in this war must be made in the interest and for the benefit of the populations concerned, and not as a part of any mere adjustment or compromise of claims amongst rival states;

"Fourth, that all well-defined national aspirations shall be accorded the utmost satisfaction that can be accorded them without introducing new or perpetuating old elements of discord and antagonism that would be likely in time to break the peace of Europe and consequently of the world.

"A general peace erected on such foundations can be discussed. Until such a peace can be secured we have no choice but to go on. So far as we can judge these principles that we regard as fundamental are already everywhere accepted as imperative, except among the spokesmen of the military and annexationist party in Germany. If they have anywhere else been rejected, the objectors have not been sufficiently numerous or influential to make their voices audible. The tragical circumstance is that this one

party in Germany is apparently willing and able to send millions of men to their death to prevent what all the world now sees to be just.

WILL NOT TURN BACK.

"I would not be a true spokesman of the people of the United States if I did not say once more that we entered this war upon no small occasion, and that we never can turn back from a course chosen upon principle. Our resources are in part mobilized now and we shall not pause until they are mobilized in their entirety. Our armies are rapidly going to the fighting front, and will go more and more rapidly.

"Our whole strength will be put into this war of emancipation from the attempted mastery of selfish groups of autocratic rulers—whatever the difficulties and present partial delays. We are indomitable in our power of independent action and can in no circumstances consent to live in a world governed by intrigue and force. We believe that our own desire for a new international order under which reason and justice and the common interests of mankind shall prevail is the desire of enlightened men everywhere. Without that new order the world will be without peace and human life will lack tolerable conditions of existence and development. Having set our hand to the task of achieving it, we shall not turn back."

GERMANY'S REPLY

While the German Chancellor said that he could fundamentally agree with the four principles which President Wilson said must be applied in a mutual exchange of views on the subject of peace, and that he considered the President's message "a small step towards a mutual reapproachment," he so qualified his acceptance that it was considered by the President as ending all talk of peace negotiations.

ENGLAND'S ANSWER

The same view was taken by England and France. Secretary Balfour delivered a scathing speech in the House of Commons, exposing the fallacy and insincerity of the German Chancellor's address, whose adroit phrases have been declared to be merely "camouflage." The Secretary said:

"I am convinced that I should be doing an injury to the cause of peace if I encouraged the idea that there is any use in beginning these verbal negotiations until something like a general agreement is apparent in the distance and until the statesmen of all the countries see their way to that broad settlement, which, I am in hope, will bring peace to this sorely troubled world."

RUSSIA

The Russian situation has become very complicated. The Bolsheviki government first commenced negotiations with Germany for peace with the understanding that no annexation or indemnity would be required, and when Germany's oppressive demands included both annexation and indemnity, the Russians declined to sign the proposed treaty. As soon as the time for armistice had expired, the Germans continued their advance into Russia, and as the Russian army had been disbanded, the people were at the mercy of their enemy and so signed a treaty of peace, which places Russia in the position of a conquered nation. In spite of the treaty of peace, the Germans are still advancing on Petrograd and the capital has been transferred to Moscow.

Japan has obtained the consent of all the allies, except the United States, to send a military expedition into Siberia. Whether it will result in the complete occupation by Japanese and Chinese troops of the entire Trans-Siberian railway from Vladivostok to Lake Baikal will depend entirely on

developments. Should Russia submit tamely to the German demands and occupation, it is believed that Japan will act with all her strength, but should the Bolsheviki withdraw before the Germans and refuse to meet their demands, then Japan will move very slowly while every effort will be made to placate the Russian people.

There is a strong feeling in some parts of this country against Japanese intervention. It is claimed that her entry into Siberia is not to aid the allies, but to entrench Japan; that she is taking advantage of the European conflict to build a great Asiatic empire, which will be a menace to all the white nations of the world; that it means the destruction of European civilization. It is said that democracy advances with the white races to higher humanitarian ideals and more just and equal social and political conditions, while orientalism, on the contrary, means despotism; that the faundamental character of the oriental is despotic; that with him, equality is not a benefit, morality is not a virtue, and humanity is a weakness. These people claim that all the world is threatened by the advancing empire of Japan, but especially and particularly is America threatened, because we are the nearest to Japan commercially and territorially, and the farthest from her politically, economically industrially and socially.

THE FOOD PROBLEM

Mr. Hoover has recently issued a circular in which he says that "the situation has become critical. There is simply not enough food in Europe, yet the soldiers of the Allies must be maintained in full strength; their wives and children at home must not face famine; the friendly neutrals must not be starved, and, finally, our own army in France must never lack a needed ounce of food." There is no purpose to starve the people but

"much of the needed saving can be effected by substituting one kind of food for another and the time has come to put aside all selfishness and disloyalty."

"The whole great problem of winning the war rests primarily on one thing, the loyalty and sacrifice of the American people in the matter of food. It is not a government responsibility, it is the responsibility of each individual. Each pound of food saved by each American citizen is a pound given to the support of our army, the allies and the friendly neutrals. Each pound wasted or eaten unnecessarily is a pound withheld from them. It is a direct personal obligation on the part of each of us to someone in Europe whom we are bound to help. If we are selfish, or even careless, we are disloyal; we are the enemy at home. Now is the hour of our testing. Let us make it the hour of victory. If we do not make it the hour of victory we shall inevitably make it the hour of defeat. We shall lose or win this war according as we save food or waste it."

Many people are trying to follow the government program for conserving food.

In many hotels and eating-houses only two ounces of bread can be served to each person and on wheatless days no wheat bread at all; no meat on meatless days and no pork on porkless days. These rules are strictly observed in many places, but it is said that from forty to sixty per cent of the people of the nation are not living up to the spirit of the food regulations and we are told that unless there is a decided improvement in this respect, it may become necessary to issue food cards, as is being done in Europe.

HIGH FOOD PRICES IN BERLIN

A Washington dispatch says:

"Butter is selling in Berlin at \$2.25 per pound, sugar at 56 cents a pound,

ham and bacon at \$2.11 per pound, and American soap at five bars for \$1.12. This information, received by the food administration, comes through a reliable source. The prices are from four to five times as high as those now prevailing in the United States."

FOOD CONDITIONS IN GERMANY

We do not know a great deal about food conditions in Germany. Conflicting statements have done their part in keeping us in the dark. But here is a contribution throwing real light on the subject, for the reason that it appears in a newspaper printed in the Fatherland, having been contributed by one Dr. Juchenach to the columns of the *Vossische Zeitung*, in protest against the deterioration of the German masses resulting from poor substitutes for food. Here is Dr. Juchenach's article:

"It is useless any longer to hide the truth. Unless the government actively intervenes to put some control over the flood of substitute foods with which we are overwhelmed, the end of the war will also see the end of a third of Germany's population. Moreover, the remaining two-thirds will be so enfeebled from malnutrition that they will be unable to perform the immense tasks of recuperation and restoration. The devil alone knows what the ingredients of thousands of these wretched substitutes that already do duty for butter and eggs, oil and milk, flour and spirits, meat and broth, coffee and sugar, tobacco and tea, fish and sausage, cheese and caviar, and so on without end. The latest products of the ingenious substitute-mongers are really too terrible to be tolerated. A preparation of crude kerosene is now being largely sold as frying oil, and 800 cases of serious illness together with nine deaths have been traced to its use in Berlin alone. A preparation called "goose dripping" is prepared from dog's fat; egg sub-

stitute from a mixture of chalk and baking powder; caviar from fish scales, and bread from straw. What people, no matter how patriotic, can hold out on such fare?"

MILITARY TRAINING

A person who is familiar with the training which our soldier-boys are receiving in the military camps writes as follows:

"Military service and training is rapidly transforming irresponsible boys into self-respecting men in every army camp. Boys born in poverty that seemingly discouraged ambition and others born in luxury who had never known the compelling force of individual effort are brought together in intimate association. Poor lads of Lincoln-like ambition and courage mingle and hobnob with sons of ease and luxury, who may have plenty of the right stuff in them and have only lacked incentive to personal effort. Here these boys are—side by side—in a great developing army of democracy wherein one man is exactly as good as another, except as he proves in wholesome rivalry and under fair rules his superiority. It is the greatest thing that has ever happened to these boys, or ever could happen in the way of a lesson in real democracy.

"A boy has to find himself. Many never find themselves when compelled to dig their way out and up from a weight of crushing circumstance. Possibly fewer yet find themselves, if pampered by wealth and relieved of the struggles that harden moral fiber and put the punch and "get there" spirit into a boy. But in this army of democracy the son of the rich and poor wear the same kind of clothes, eat the same quality of food, are entertained by the same kind of amusement, obey the same orders on a basis of perfect equality and learn to value each other for qualities of mind and heart, instead of by any false or shallow standard.

"In this army of democracy many a

boy who formerly went about with shuffling gait, caved-in chest and careless and slovenly bearing now is walking erect and with firm step and self-respecting carriage. Many a snob is learning in the army camp, for the first time in his life, true values. Many a boy oppressed by a sense of inefficiency and failure has caught a new feeling of dignity and high purpose. Love of country and devotion to democracy inspire them all. Here is a great melting pot, a testing place, a school of manhood and patriotism, a place where boys are quickly grown into men. And these are the men who are to uphold the dignity and honor of a nation and defend the liberties of the world."

ARMY AND NAVY MUST OBSERVE SABBATH DAY.

Observance of the Sabbath by all men in military and naval service has been directed by President Wilson. He asks that all Sunday labor be reduced to the measure of strict necessity.

The President, as commander-in-Chief of the army and navy, says that, following the reverent example of his predecessors, he desires and enjoins the orderly observance of the Sabbath by the officers and men in the military and naval service of the United States. That the importance for man and beast of the prescribed weekly rest, the sacred rights of Christian soldiers and sailors, a becoming deference to the best sentiment of a Christian people, and a due regard for the divine will, demand that Sunday labor in the army and navy be reduced to the measure of strictest necessity.

Such an observance of Sunday is dictated by the best traditions of our people and by the convictions of all who look to Divine Providence for guidance and protection, and, in repeating in his order the language of President Lincoln, the president is confident that he is speaking alike to the hearts and to the conscience of those under his authority."

Sentiments for Mothers' Day

A mother is a mother still—the holiest thing alive.—Coleridge.

All that I am, my mother made me.—J. Q. Adams.

The mother's heart is the child's schoolroom.—Beecher.

A babe is a mother's anchor.—Beecher.

One good mother is worth a hundred school masters.—George Herbert.

Youth fades; love droops; the leaves of friendship fall;

A mother's secret hope outlives them all.
—Oliver Wendell Holmes.

The bearing and the training of a child is woman's wisdom.—Tennyson.

A woman's love

Is mighty, but a mother's heart is weak,
And by its weakness overcomes.

—James Russell Lowell.

O wondrous power! how little understood,—

Entrusted to the mother's mind alone,
To fashion genius, form the soul for good,

Inspire a West, or train a Washington!
—Mrs. Hale.

In after-life you may have friends—
fond, dear friends; but never will you
have again the inexpressible love and
gentleness lavished upon you which none
but a mother bestows.—Macaulay.

All that I am or ever hope to be I owe
to my angel mother.—Lincoln.

SUNDAY SCHOOL WORK

Superintendents' Department

General Superintendency, Joseph F. Smith, David O. McKay and Stephen L. Richards

SACRAMENT GEM FOR MAY, 1918

(D. S. S. Songs, No. 115)

In memory of the broken flesh
We eat the broken bread;
And witness with the cup, afresh,
Our faith in Christ, our Head.

CONCERT RECITATION FOR MAY, 1918

(Exodus 20:12)

Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

PROGRAM FOR MOTHERS' DAY, MAY 12, 1918

(Note.—It is suggested that in all departments the first regular lesson for the month be given May 5th, leaving May 12th open for these general "Mothers' Day" exercises.)

1. Preliminary organ music.
2. Abstract of minutes.
3. Notices.
4. Song, "Love at Home."
5. Invocation by young mother.
6. Appropriate song.
7. Sacrament gem.
8. Administration of Sacrament.
9. Concert Recitation (Exodus 20:12).
10. Music.
11. Carnation service.

All mothers should be grouped on the platform, the older mothers in the place of honor. To the accompaniment of soft organ music eight Intermediate girls, dressed in white, should march to the stand and give to each mother a white carnation. Pupils should then form in line on the platform and recite the following:

So let our white carnations fair
A loving greeting to you bear,
And may the fragrant flowers say
Glad welcome all on Mothers' Day.

School should then repeat:

- For mother, just for mother
The white carnation wear,
For mother, just for mother,
This day so bright and fair;
That God may bless our mothers.
With earnest hearts we pray:
Our greetings bring, our songs we sing
On Mothers' Day.
12. Brief story of Moses' mother—Pupil of First Intermediate department.
 13. Concert Recitation—By School (3rd verse, "O My Father").
 14. Brief story of Mary the mother of Jesus—Pupil Second Intermediate department.
 15. Scripture reading: "My son, keep the commandment of thy father, and forsake not the law of thy mother" (Proverbs 6:20)—Second Intermediate class.
 16. Song (D. S. S., No. 184, suggested).
 17. Sentiment by pupil (p. 188).
 18. Sentiment by school or pupil (p. 188).
 19. Sentiment by pupil (p. 188).
 20. By School:
"Mother, that precious name,
Forevermore the same—
Earth's sweetest word."
 21. Song, No. 145 or 83.
 22. Benediction.

Choristers and Organists' Department

Joseph Ballantyne, Chairman; Horace S. Ensign, Geo. D. Pyper, Edward P. Kimball and Tracy Y. Cannon

WORK FOR MAY

On the Character of Music Chosen for Special Programs and Exercises

[By Edward P. Kimball]

- I. Purpose of Music in Worship.
 1. To quiet the feelings preparatory to worship.
 2. To induce worship.
 3. To intensify the words of songs.
- II. Kind of Music to Employ.
 1. Organ music that is appropriate in spirit.
 2. Music of songs the words of which are in keeping with the occasion.
 3. Songs the words of which are true and in keeping.
(Music for any solo instrument should agree with the above suggestions.)
- III. Kind of Music **not** to employ.
 1. Instrumental.
 - a. Organ music that disturbs the worship by its inappropriateness.
 - b. Music of songs the words of which are foreign to the occasion and which the school knows as such. *Note:* It is important to remember that a great deal of the effect of music on us is due to "association." Many times we imagine that it is the music itself that pleases us, when in reality, we have learned to enjoy the music through associating it with the words to which it is set. Bearing this in mind it will be easily understood why no instrument should render in a sacred gathering the music of purely secular songs.
 2. Vocal:
 - a. Love songs (no matter how beautiful the music may be).
 - b. Secular songs.
 - c. Songs wherein sacred words have been set to well known secular tunes. *Note:* The same observation made under "Instrumental, b" above applies here also.

Songs for special programs (if sacred in character) should be appropriate in

words and spirit—the music should be worshipful in character and the poetry, *Truth*. This is a safe rule always and if followed would do away with much that is foreign to worship which one sometimes hears in the Sunday School.

Five minute paper followed by general discussion.



TRACY Y. CANNON

Member Deseret Sunday School Union Board.

MARCHING AND MARCH PLAYING IN THE SUNDAY SCHOOL

[By Hattie Tipton]

The discipline of the Sunday School is a very large factor in the success of the exercises. In fact, it is the big factor, for spirituality and worship can never grow out of a disorderly condition. So every little detail that will help in the

discipline of the school, that will maintain the order and dignity of the proceedings, should be welcomed. Good marching is one of these details.

Not only should a spiritual atmosphere pervade our opening exercises and our class work, but it must envelope us also when on our way to and from these departments. A group of people cannot be dismissed at random, and allowed to meander to the different departments and then be expected to settle down immediately, once the classroom is reached. This is against human nature. Rushing helter-skelter from one place to another, leaves no one in a serious frame of mind, ready for work. One has to calm down first. But if one has marched in an orderly and dignified manner from the assembly to the classroom, he can take his seat calmly and unobtrusively, and work can begin immediately. System and order in every detail is the only way to have perfect discipline.

Then, too, marching has the effect of putting the individual in tune with the rest of the school. His feet have been following the rhythm of the march in common with everyone else. Each has felt the same harmonious pulse beat. We are all in tune. It is an uplifting sensation, to say the least.

Now, the hardest problem in the marching question is that which confronts the organist. She is entirely responsible for the success of the marching. By her selection of music, her march-inspiring tempo, her very personality as displayed in the performing of the march, she either makes or spoils good marching. So much depends on her, that nothing can take her place. Not even the chorister, teacher, or other helpers, who try to remedy the situation by clapping the time or droning "left-right-left" can inspire the exhilarating rhythm of the march into the congregation, if the organist fails in the performance of her duty. Nothing is so maddening as trying to march to a varying tempo, a poor accent, or a faulty rhythm. If the organist misses a beat, feet have to be shifted in order to get the "swing" of the step again. If she does this often, the children give up trying to march for "what's the use?" It is so deadening to their strong sense of rhythm (and most people have it), that they are discouraged. And if they haven't a good rhythm sense, it cannot be cultivated under such conditions.

So the organist must be fully prepared, technically, to play her marches well—and above all—she must *feel* them. Every fibre of her being must vibrate to

the "pulse" of it. She must be wide awake, alert, interested! Her accent must be strongly pronounced, her tempo even and faultless. She must play with snap, vigor, and vivacity!

Now, as far as the bare technique of a march is concerned, any ordinary pianist can learn the notes of a simple march, if she gives it her attention. But that mustn't be all; she must practice until she can play with ease and certainty. There must be no wavering, or faltering, or blurring of notes in the execution of it. Of course, inexperience and excitement often make one play badly, a perfectly learned selection, when really put to the test. But sureness and confidence come with experience, and even the most amateurish can overcome that form of "stage-fright." The lamentable phase of the situation is that so few of us take the trouble to really learn a march. We are too phlegmatic—we don't care—so we give only our second best. This is a pitiable condition, and should be remedied.

It is generally conceded that marches in 6-8 time are the most successful, especially for amateurs, because no one can mistake their rhythm. They are invigorating and refreshing in tone, and contain a natural accent to the melody, which makes itself felt without any effort on the part of the performer. Its bright, joyful atmosphere is most conducive to a good rhythmic response from the children, and it never fails to inspire them, whereas 4-4 time often does, for it is slower in melody development and less interesting to most of us, although, at the same time, it is more stately and majestic. Then, too, it is easier to regulate the right march-tempo, when playing in 6-8 time, than in 4-4 or 2-4 time. In 4-4 time, one has to have a pretty strong sense of the pure march tempo to be able to play it successfully.

As to the regulation of the tempo of the march, much has been said. Some people advocate a different speed to suit the various ages of the people in the Sunday School. This seems, to me absurd. It is true that the audience is mixed. It is made up of long legs, short legs, and middlesized ones; rheumatic legs, feeble ones, and the tiny, tottering steps of the little children; but still, if the march is played with an even, moderate tempo, it will not be hard for all to get the "swing" of it. We all know that in dancing we have to suit our feet to the music. In dancing, all steps are not of the same length or the same duration. There are quick ones and slow ones. Nevertheless, we just "follow the music."

So, in our marching, we can regulate our individual steps to keep time to the moderate tempo, which is designed to accommodate the average child. Even the littlest children can follow, with shorter steps, if their rhythmic sense is developed, and if it isn't, no tempo in the world, fast or slow, could make them follow it, so there is no need to worry about them. If the members of the school feel the rhythm, it is no harder for them to march to it, than to dance to

dance music. The only difficulty is in making them first feel it, and then inspire them enough so that they will follow it of their own accord, because they can't help it. For this reason, the organist must make the Sunday School marches as irresistible and march impelling as she possibly can, and she can only do it by hard practice, and by cultivating the feeling of the strong, vigorous march accent.

Teacher-Training Department

Milton Bennion, chairman; Howard R. Driggs and Adam S. Bennion

WORK FOR JUNE

Lesson 5. The Meaning of Religious Education.

Religion includes morality in that it has to do with man's relations with his fellowmen. Religion is, however, more than a system of morals; it concerns also man's relations with God, who controls the ultimate destiny of man and the universe. Faith in the ultimate triumph of righteousness, together with the possibility of man's having fellowship with God in bringing about this victory, are important elements in religion. The science of ethics or morals, as such, aims to build on a purely humanitarian basis, and on this basis to set forth the principles of human conduct. The mind of man cannot, however, rest there. There arises always the question of ultimate values—values that give deeper meaning to life and make eternal striving for the good worth while. These values are, thus far, beyond the range of natural science; they are determined by faith. Religious faith has reference to the personality of God and his righteousness to the immortality of man, and to a plan of salvation. Man's knowledge concerning these things is founded on revelation.

The great world religions all base their claim to truth and divinity upon revelation. The body of revelations claimed by each great religious order constitutes for it the scriptures. Thus Buddhists, Mohammedans, Jews and Christians each have their sacred scriptures. This religious literature is a main reliance in religious education. The Latter-day Saints have supplemented the ancient Jewish and Christian scriptures with other sacred writings, and, by their doctrine of continuous revelation, provide for a progressive development of scripture.

While the religious education of the

young Latter-day Saints is based, in large measure, upon scriptures, old and new, the doctrine of progress in religion, or continuous revelation, makes this dependence upon scripture much less manifest than it is in other churches.

Religious education is, of course, not confined to theory or doctrine merely. It should, first of all, be thoroughly practical; but practice is likely to be more consistent and persistent if backed by sound doctrine.

Questions and Exercises

1. (a) Name what you regard as the most fundamental elements of religion. (b) Of these, which would you classify as also elements of morality?
2. How are moral principles made more effective by religion?
3. Besides being a support to the moral life, what other values has religion for the individual?
4. Why should religious training and instruction be a part of everyone's education?
5. (a) To what extent is the Sunday School providing this training and instruction? (b) Which predominates in the Sunday School, religious instruction or religious training? (c) In respect to these questions how can the work of the Sunday Schools be improved?

Lesson 6. The Methods of Religious Education

The Sunday School aims to teach faith in and reverence for all that is good. These qualities should, then, be characteristics of Sunday School teachers and teaching methods. Pessimism, gloom, and hate are foreign to the spirit of the Sunday School.

The first requirement in methods of religious education is the right sort of

character and personality in the officers and teachers. This implies teaching by example, but it means much more than this. A teacher may live the letter of the law and yet be a poor teacher. This may result from a spirit of self-righteousness, a tendency to scold, or a failure to appreciate and sympathize with the interests and point of view of young people. Clear thinking, alert action, good cheer, and a sense of humor, have their proper place in religious as in other aspects of education. Young people should not be made to feel that religion is a dry, somber affair.

Much of the material used in religious instruction is biographical and historical. One reason for this is because this material lends itself more readily to methods that appeal to young people. The concrete embodiment of principles in persons or societies makes these principles more comprehensible and more interesting than any abstract statement of them. It is necessary, however, to make this historical and biographical material as realistic as possible. The characters studied must be made to appeal to the pupils as real persons with interests and aspirations akin to those of men and women of our own times. Likewise the social life of any historical period should be made as vivid as possible through its geographical setting, racial characteristics and such other features as can be illustrated by the use of maps and pictures. Both the likenesses and the differences between these societies and those of our own time should be noted.

In other words, all historical and biographical teaching should be related to the present and the possibilities of the future. No one is or should be interested in studying the past as a dead past.

Religious education through study of the revealed word is accomplished with young people chiefly through historical and biographical studies from the scriptures and church history. In the more advanced courses young men and women may engage more successfully in direct study of the doctrines of the Church as revealed. One of the great teaching problems here is to arrive at the truth without being over dogmatic. Excessive dogmatism is sometimes manifest notwithstanding belief in continuous revelation and eternal progress even in the person of God Himself.

Questions and Exercises

1. (a) How can a teacher improve his personality as a teacher? (b) How may efforts toward such improvement reward the teacher himself?
2. Give examples of biographical studies that may be used to teach religious principles and to stimulate youth toward a religious life.
3. Show how Old Testament studies may be connected with present day problems.
4. Show how incidents from every day life and pupils' experiences may be used to supplement lessons outlined.
5. Suggest methods of securing applications of lessons taught.

Parents Department

Henry H. Rolapp, Chairman; Howard R. Driggs Nathan T. Porter and E. G. Gowans

SPECIAL ANNOUNCEMENT

Cooperation has always been a strong keynote with our Church. There was never a time when our various organizations needed more to get together to combat the forces of evil than right now. We are all working towards essentially the same end—the moral and spiritual uplift of the children of men. Why not unite our forces and work as a team for results?

Our Church, evidently under the impulse of these thoughts, has called together a general committee, called The Social Committee, consisting of representatives from each of the auxiliary organizations, and placed upon it the duty of planning lines of cooperative

work looking towards the correction of evils among us, and the uplift of the membership of our Church.

Some of the work proposed is directly in line of Parents' Class endeavor. It is felt, therefore, that our organization should cooperate with the social committee to forward its worthy purposes. In doing so we shall help ourselves.

To the end of carrying this into action, the following lessons vital to us are offered for June. The Parents' Class supervisors are asked to give three Sundays during June to the lessons in this issue. During July three more lessons, to be published in the next number, will be taken up.

Let our workers cooperate closely with those in charge of this social work,

study the lessons carefully, and act on their practical suggestions.

No lesson for Calendar Sunday is offered, the thought being that we shall set aside all of our regular lessons to work earnestly and unitedly to reinforce the social committee. Let every one catch the spirit of their good work in our behalf and pull together to get right results.—The Parents' Class Committee.

LESSONS FOR JUNE

First Sunday, June 2

Uniform Fast Day Lesson.

Second Sunday, June 9

Sunday Observance

1. The spirit and obligations of the day: Determine here as definitely as may be what the spirit and the obligations of this day are, in the light of the following Scripture passages: Ex. 20:8-11; Doc. and Cov., Sec. 59:9-15; Mark 2:27; Luke 6:9.
2. Benefits to be derived from Sunday observance:
 - (a) Physical.
 - (b) Mental.
 - (c) Spiritual.
3. Saturday preparation for Sunday:
 - (a) In the home:
 - (1) Cleanliness of the home.
 - (2) Clothing.
 - (3) Meals. (See reference above Doc. and Cov.)
 - (4) Duties of father, mother, children.
 - (5) Preparation of Sunday lessons insured.
 - (6) Day school lessons (preparation of them should be on Saturday).
 - (b) Outside the home:
 - (1) Ill effects of Saturday night amusements.
4. Sunday morning preparation for Priesthood meetings and Sunday School:
 - (a) Early rising.
 - (b) Morning prayer.
 - (c) Early breakfast. (Many families dispense with a regular breakfast in order to facilitate attendance at the morning meeting.)
 - (d) Resolution to keep sacred Sunday.
5. Sunday meetings. What can we do to assist in:
 - (a) Promptness in attendance at meetings.
 - (b) Active assistance in congregational singing—each carrying his own hymn book.

- (c) Sitting with the children at meeting to keep order. (Children should be taught at home to be orderly at meetings.)
- (d) Retaining seats in the spirit of worship till after the benediction is finished. (Wraps and hats should not be put on till after the benediction is over.)

Third Sunday, June 16

Sunday Observance (Continued)

1. Review your decision as to what constitutes the spirit and obligations of the Sabbath. Get this firmly fixed in the minds of the class before you discuss this lesson. (See Doc. and Cov., Sec. 59:9-15.)
2. In what way does the spirit of youth differ from that of the adult? This difference, of course, is that young persons have strong tendencies and impulses for action, which must be directed, not repressed. What bearing does the fact of this difference have on plans for Sunday observance as affecting youth?
3. What may not be done on Sunday:
 - (a) Automobile and buggy riding should not be indulged in on Sunday at times when meetings which should be attended are in progress.
 - (b) Pleasure resorts of all kinds may not properly be patronized on Sunday.
 - (c) Motion picture shows and theatres are in the same class as pleasure resorts.
 - (d) Picnics and excursions are seldom if ever justifiable on the Lord's day. Never for pleasure only.
 - (e) Fishing and hunting should never be indulged in on Sunday.
 - (f) Boisterous games for children or adults are unbecoming the sacred day as out of harmony with its spirit and purpose.
 - (g) Elaborate dinners requiring much work at home are a great burden to those who serve them and do not permit our sisters properly to observe the Sabbath.
 - (h) Late rising and "lying round" the house are not conducive to the spirit of worship and the performance of our church duties.
 - (i) Spending money on Sunday is not to be encouraged.
4. What may be done on the Sabbath day:
 - (a) Going to meetings is enjoined upon us by the Lord.
 - (b) Reading of good books in the home or at the public library.

- (c) Family gatherings in the evening after meeting, where the spirit of worship may be encouraged, with appropriate songs, stories and music.
 - (d) Good deeds of any kind, like visiting the sick, taking flowers.
 - (e) Make Sunday different from any other day; emphasize the fact that it is the Lord's.
5. Other suggestions:
- (a) Make a special effort at personal appearance on Sunday. To put on our best, even if we cannot go anywhere, is in itself cultural.
 - (b) Also make a special effort to have the home looking its best on Sunday—flowers may be put on.
 - (c) Exert yourself to provide things for the children to do. Most of what is done on Sunday by way of Sabbath observance should be for the children and the youth; older persons can usually be left to care of themselves.

Fourth Sunday, June 23

Summer Half-holiday

(The teacher should be careful, in conducting this recitation, to hold every one who talks on the subject strictly to the point on which he is supposed to talk. This will have to be done if the lesson is to be covered. Tact, of course, must be used in checking any wandering from the subjects or irrelevant remarks.)

1. What advantages would a weekly half-holiday have in your community?
The following advantages are suggested:
 - (a) Sacred Sunday.
 - (b) Recreation at a proper time.
 - (c) Social benefits in bringing people together in amusements.
 - (d) Community loyalty (sympathy between people of different ages.)
2. What are the disadvantages (if any) of a weekly half-holiday in your community?
3. Which day of the week would be the best for a half-holiday in your community?
4. What steps would you suggest by which a weekly half-holiday might be established in your community?
It is suggested that at least three might be discussed:
 - (a) Creating popular sentiment for it.
 - (b) Having a law covering the subject.
 - (c) Getting co-operation of civil and ecclesiastical authorities.
5. What do you propose shall be done on this weekly half-holiday during the summer months?
 - (a) Sunday School and M. I. A. Boys. Baseball Leagues. Tennis Teams, Tournaments (boys and girls). Field Sports—running, jumping, throwing, etc. Hikes. Scout Work. Nature Study.
 - (b) Sunday School and M. I. A. Girls. Bee-Hive Work. Tennis—same as above. Nature Study. Field Sports.
 - (c) Primary, Religion Class and Sunday School and M. I. A. Junior Boys, and
 - (d) Primary, Religion Class and Sunday School and M. I. A. Junior Girls.
 - (Equip playgrounds with swings, slides, teeters, etc. These to be supervised alternately by the various auxiliary organizations. It has also been suggested that the Social Committee recommend that in towns where there are no public playgrounds, efforts be made to equip one.)
 - (e) Relief Societies and Ward Officers and Members (Seniors). Lawn parties, etc., with the young people. Let the older members entertain the young people, giving them freedom and opportunity to engage in youthful games and association, while throwing in a higher and more serious class of entertainment, in order that a taste may be created for occasional association by the young people with older and more experienced people.

In addition to those suggested above there may be provided at least one excursion to some good clean resort or to some canyon or other desirable place for an outing. It might be necessary to have two such excursions—one for the older young people and one for the younger. In every case these excursions must be properly chaperoned and managed and the young people carefully guarded in all respects.

If dancing is indulged in as a summer pastime all such gatherings should be conducted strictly in accord with the rules heretofore adopted by this committee, and approved and promulgated by the General Authorities.

We recommend that all these activities be conducted under the direction of the Stake and Ward Social Committees already provided for.

6. In what ways do you think the quantity and the quality of work on the other working days of the week would be affected by a weekly half-holiday and a sacred Sunday? (One phase of the subject that should come out of the discussion here should be that emphasis might be placed upon an honest day's work.)

Fifth Sunday, June 30

Note.—Let the local supervisors fill the fifth Sunday as the needs of their classes seem to require. There is work enough in the three lessons outlined to fill this Sunday also. There may be local problems closely connected with the subject that call for solution and action. A good lecture rounding out the suggestions developed may be given. Let the supervisors decide what is best to do and do it.

Theological Department

Elias Conway Ashton, chairman; Milton Bennion, John M. Mills, Geo. H. Wallace, Edwin G. Woolley, Jr.

Second Year—Old Testament Studies

LESSONS FOR MAY

[Outlines by Elias Conway Ashton]

First Sunday, May 5

Lesson 13. The Call of Moses

- I. The Burning Bush.
- II. The Call.

"Moses quakes before that awful voice out of the midst of the bush which commissions him to deliver his brethren. He is no longer bold, impetuous, impatient, but timid and modest. Long study and retirement from the busy haunts of men have made him self-distrustful. He replies to the great I Am, 'Who am I that I should bring forth the Children of Israel out of Egypt? Behold, I am not eloquent; they will not believe me, nor hearken to my voice.' In spite of the miracle of the rod, Moses obeys reluctantly and Aaron, his elder brother, is appointed as his spokesman."

- III. Moses Returns to Egypt.
 - a. Reception by people.
 - b. Moses goes to Pharaoh and outlines his mission.
 - c. The burdens on Israel increase.
- IV. The Miracles of the Ten Plagues. See Lesson 14, this issue of the JUVENILE, on Miracles (4th Year Theological).

Second Sunday, May 12

Uniform "Mothers' Day" exercises.

Third Sunday, May 19

Lesson 14. The Beginning of the Exodus

- I. A New Type of Leadership Now Required.
- II. Route of the Exodus.
- III. Wanderings and Trials in the Wilderness.

"The deliverance of a nation of slaves is at last, it would seem, miraculously effected; and then begins the third period of the life of Moses, as the leader and governor of these superstitious, sensual, idolatrous, degraded slaves. Then begin the real labors and trials of Moses; for the people murmur, and are consumed with fears as soon as they have crossed the sea, and find themselves in the wilderness. And their unbelief and impatience are scarcely lessened by the tremendous miracle of the submersion of the pursuing host, and all successive miracles,—the mysterious manna, the pillar of cloud and of fire, the smitten rock at Horeb, and the still more impressive and awful wonders of Sinai.

"The guidance of the Israelites during these forty years in the wilderness is marked by transcendent ability on the part of Moses, and by the most disgraceful conduct on the part of the Israelites. They are forgetful, rebellious, childish in their hankering for a country where they had been more oppressed than Spartan Helots, idolatrous, and superstitious. They murmur for flesh to eat; they make golden calves to worship; they seek a new leader when Moses is longer on the Mount than they ex-

pect. When any new danger threatens they lay the blame on Moses; they even foolishly regret that they had not died in Egypt.

"Obviously such a people were not fit for freedom, or even for the conquest of the promised land. They were as timid and cowardly as they were rebellious. Even the picked men sent out to explore Canaan, with the exception of Caleb and Joshua, reported nations of giants impossible to subdue. A new generation must arise, disciplined by forty years' experience, made hardy and strong by exposure and suffering. Yet what nation in the world's history ever improved so much in forty years? What ruler ever did so much for a people in a single reign? This abject race of slaves in forty years was transformed into a nation of valiant warriors, made subject to law and familiar with the fundamental principles of civilization. What a marvelous change, effected by the genius and wisdom of one man, in communion with Almighty power!"

IV. The Book of Exodus.

V. Appointment of Judges.

"Old Testament Studies," Vol. I, Chap. 14.

Fourth Sunday, May 26

Lesson 15. Moses at Sinai

- I. Preparing for the Covenant.
- II. The Ten Commandments.
Analyze them carefully
- III. "In reviewing the Mosaic legislation, we notice both those ordinances which are based on immutable truth for the rule of all nations to the end of time, and those prescribed for the peculiar situation and exigencies of the Jews as a theocratic state, isolated from other nations.

"The moral code of Moses, by far the most important and universally accepted, rests on the fundamental principles of theology and morality. How lofty, how impressive, how solemn this code! How it appeals at once to the consciousness of all minds in every age and nation, producing convictions that no sophistry can weaken, binding the conscience with irresistible and terrific bonds—those immortal Ten Commandments, engraven on the two tables of stone, and preserved in the holy and innermost sanctu-

ary of the Jews, yet re-appearing in all their literature, accepted and reaffirmed by Christ, entering into the religious system of every nation that has received them, and forming the cardinal principles of all theological belief! Yet it was by Moses that these Commandments came. He is the first, the favored man, commissioned by God to declare to the world, clearly and authoritatively, His supreme power and majesty, whom alone all nations and tribes and people are to worship to remotest generations. In it he fearfully exposes the sin of idolatry, to which all nations are prone—the one sin which the Almighty visits with such dreadful penalties, since this involves, and implies logically, rebellion against Him, the supreme ruler of the universe, and disloyalty to Him as a personal sovereign, in whatever form this idolatry may appear, whether in graven images of tutelary deities, or in the worship of nature (ever blind and indefinite) or in the exaltation of self, in the varied search for pleasure, ambition, or wealth, to which the debased soul bows down with God amid the temptations, the worship of Nature (ever blind and indefinite), or in the exaltation of grovelling instincts, and in the pursuit of which the soul forgets its higher destiny and its paramount obligations. Moses is the first to expose with terrific force and solemn earnestness this universal tendency to the oblivion of the One God amid the temptations, the pleasures, and the glories of the world, and the certain displeasure of the universal sovereign which must follow as seen in the fall of empires and the misery of individuals from his time to ours, the uniform doom of people and nations, whatever the special form of idolatry wherever it reaches a peculiar fulness and development,—the ultimate law of all decline and ruin, from which there is no escape, 'for the Lord God is a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generations.' So sacred and awful is this controlling Deity, that it is made a cardinal sin even to utter His name in vain, in levity or blasphemy. In order also to keep him before the minds of men, a day is especially appointed—one in seven—which it is

the bounden duty as well as privilege of all generations to keep with peculiar sanctity,—a day of rest from labor as well as of adoration; an entirely new institution, which no pagan nation, and no other ancient nation, ever recognized. After thus laying solemn injunctions upon all men to render supreme allegiance to this personal God—for we can find no better word—although Matthew Arnold calls it 'the Power which maketh for righteousness'—Moses presents the duties of men to each other, chiefly those which pertain to the abstaining from injuries they are most tempted to commit, extending to the innermost feelings of the heart, for 'thou shalt not covet anything which is thy neighbor's;' thus covering, in a few sentences, the primal obligations of mankind to God and to society, after expanded by a greater Teacher into the more comprehensive law of Love, which is to bind together mortals on earth, as it binds together immortals in heaven.

"All Christian nations have accepted these Ten Commandments, even Mohammedan nations, as appealing to the universal conscience,—not a mere Jewish code, but a primary law, susceptible of boundless obligations, never to be abrogated; a direct injunction of the Almighty to the end of time."

Fourth Year—Old Testament Studies

LESSONS FOR MAY

[Outlines by Elias Conway Ashton]

First Sunday, May 5

Lesson 13. The Last Days of Elijah

- I. Elijah intercepts King Ahaziah's Messengers to the Priests of Baal.
 - a. Prophecies of the king's death.
 - b. The king sends fifty soldiers to arrest the prophet.
 - c. A second group of soldiers meets the same fate.
 - d. Elijah surrenders to last group and goes before the king and reiterates his prediction.
- II. Reaction Against Idolatry Is Due to Power of Elijah and Elisha.

store the worship of Jehovah, "and The influence of Elijah, then, acting personally through him and his

successor Elisha, had caused the extermination of the worship of Baal. But the golden calves still remained; and there was no improvement in the political affairs of the kingdom. It was steadily declining as a political power, whether on account of the degeneracy which succeeded prosperity, or the warlike enterprises of the empires and states which were hostile equally to Judah and Israel. Jehu was forced to pay tribute to Assyria to secure protection against Syria; and after his death Israel was reduced to the lowest depression by Hazael, and had not the power of Syria soon after been broken by Assyria, the northern kingdom would have been utterly destroyed.

"It was not given to Elijah to foresee the future calamities of the Jews, or to declare them, as Isaiah and Jeremiah did. It was his mission, and also Elisha's, to destroy the worship of Baal and punish the apostate kings who had introduced it. He was the messenger and instrument of Jehovah to remove idolatry, not to predict the future destiny of his nation. He is to be viewed, like Elisha, as a reformer, as a man of action, armed with supernatural gifts to awe kings and influence the people, rather than as a seer, or a poet, or even as a writer to instruct future generations. His mission seems to have ended shortly after he had thrown his mantle on a man more accomplished than himself in knowledge of the world. But his last days are associated with unspeakable grandeur as well as pathetic interest." Elijah Translated.

III. "And it came to pass, as they still went on and talked, that behold there appeared a chariot of fire and horses of fire, which parted them both asunder. And Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried 'My father, my father! the chariot of Israel, and the horsemen thereof!' Thou art the chariot of Israel; thou hast been its horsemen! And then there fell from Elijah, as he vanished from human sight, the mantle by which he had been so well known; and it became the sign of that fullness of divine favor which was given to his successor in his arduous labors to re-to prepare the way for Him in whom all prophecy is fulfilled."

IV. Elisha Purifies Spring.

"Old Testament Studies," Vol. II,
Chap. 13.

Second Sunday, May 12

Uniform "Mothers' Day" exercises.

Third Sunday, May 19

Lesson 14. Chapter of Miracles

I. What Are Miracles?

"With some of the principles upon which the powers of nature operate, we are in a degree acquainted; and in contemplating them we are no longer surprised, though deeper reflection may show that even the commonest occurrence is wonderful and strange. But any event beyond the ordinary is pronounced miraculous, supernatural, if not indeed unnatural, and we are more or less awe-stricken by the same. When the prophet Elisha caused the axe to float in the river, be brought to his service, through the exercise or the authority of the priesthood, a power superior to that of gravity. Without doubt, the iron was heavier than the water; yet by the operation of this higher force it was supported, suspended, or otherwise sustained at the surface, as if it were held there by a human hand, or rendered sufficiently buoyant by attached floaters.

"Wine ordinarily consists of about four-fifths water, the rest being a variety of chemical compounds, the elements of which are abundantly present in the air and soil. The ordinary method—what we term the natural method—of bringing these elements into proper combination is by planting the grape, then cultivating the vine till the fruit is ready to yield its juice in the press. But by the exercise of a power not within purely human reach, the Savior, at the marriage in Cana, called those elements together, and brought about a chemical transformation within the water-pots of stone, resulting in the production of pure wine. So, too, when the multitudes were fed, under His priestly touch and authoritative blessing the bread and fishes increased in substance, as if the seasons of years had been consumed in their growth according to what we consider the natural order. In healing the leprous, the palsied, and the infirm, the disordered bodily parts were

brought again into their normal and healthful state; the impurities operating as poisons in the tissues were removed by means more rapid and effectual than those which depend upon the action of drugs and medicine.

"Some of the latest and highest achievements of man in the utilization of natural forces approach the conditions of spiritual operations. To count the ticking of a watch a hundred miles away; to speak in but an ordinary tone and be heard across the country; to signal from one hemisphere and be understood on the other though oceans roll and roar between; to bring the lightning into our homes and make it serve as fire and torch—are not these miracles? The possibility of such would not have been received with credence before their actual accomplishment. The President of the Republic, sitting in his chair of state at the nation's capital, talks with all parts, even with the ends of this great country; and if batteries and wire be in order, if operators and officials be true, he is rightly informed of every movement of importance anywhere in the land. The orbs of the universe are as truly connected by a system of inter-communication, surprisingly perfect in its action and adaptation. These and the other innumerable miracles of creation are accomplished in strict accordance with the laws of nature, which are the laws of God. But we must return to a further consideration of the specific manifestations of spiritual gifts within the church."

"Articles of Faith," Dr. Talmage.

- II. Water Produced Miraculously.
- III. Miracle of the Oil.
- IV. Healing of Leper.
- V. An Ax Made to Float.

"Old Testament Studies," Vol. II,
Chap. 14.

Fourth Sunday, May 26

Lesson 15. The Fall of the House of Ahab

- I. Jehu Anointed.
- II. Priests of Baal Destroyed.
- III. A Woman, the Mother of Ahaziah, Seizes the Reins of Government.
- IV. The Reformation Results in Repairing of Temple.
- V. Elisha Concludes His Mission.
(Compare his mission and labors with those of Elijah.)

Second Intermediate Department

Harold G. Reynolds, chairman; Horace H. Cummings, J. Leo Fairbanks, and Adam S. Bennion

Second Year—Book of Mormon

LESSONS FOR JUNE

First Sunday, June 2

Adapt Uniform Fast Day Lesson published in the Superintendents' Department.

Second Sunday, June 9

Lesson 17

Pupils' Text: "The Story of the Book of Mormon," chapter 24.

Teachers' Text: Same as pupils', and Alma, chapters 4 to 14.

Time: Sixth to ninth years of the reign of the Judges; B. C. 83.

Place: Gideon, Melek, Zarahemla and Ammonihah. Locate these cities on the map.

Show the condition of the people after the war. The loss of life and property had been very great. The people had been humbled by the war. This might be illustrated by the present sufferings of the people in Europe.

The Nephites become prosperous, contentions and proud.

Alma and his brethren are greatly sorrowed at the rapid change from righteousness to wickedness. He resigns his position as Chief Judge, so that he can labor among the people, calling them to repentance.

Nephihah elected to succeed Alma.

Alma preaches in the synagogues, and on the streets. His teachings and prophecy concerning the coming of the Savior should be considered. (Read Alma, 5th chapter. Have read in the class Alma 7:9-16.)

People in Zarahemla, Gideon and Melek receive his message. He is rejected at Ammonihah. Visited by an angel. Have one of the pupils read Alma 8:8-26. Before this is read, point out what you want the pupils to get from the reading. Read Alma 10:4-11.

Review briefly some of the teachings of Nahor as the people in Ammonihah still believed in his pernicious teachings.

Alma and Amulek warn the inhabitants of Ammonihah.

It will be impossible to bring out all the points of doctrine taught by them, but it would be well to discuss some of them.

Read Alma 12 and 13. Note the last verses of Chapter 13. Read the discussion between Amulek and Zeezrom. Zeezrom's heart is touched, and his scoffing changed to an earnest desire to know the truth.

Show the sufferings of Alma, Amulek, and the believers.

The wonderful deliverance. God manifests His power in behalf of His servants. The Lord, in His mercy, calls sinners to repentance. The triumph of the wicked is short.

Third Sunday, June 16

Lesson 18

Pupils' Text: "The Story of the Book of Mormon," Chap. 20.

Teachers' Text: The same, and Alma, chapters 15 and 16.

Time: Between tenth and fourteenth years of the reign of the Judges. About 80 to 76 B. C.

Place: Sidon, not far distant from Ammonihah.

Zeezrom and those of the believers who did not suffer death in Ammonihah locate in Sidon. Zeezrom is visited by Alma and Amulek and is healed. (Read in class Alma 15:5-13.)

Have pupils relate incidents of healing in their own lives or of others.

Amulek forsakes his gold and earthly possessions and dwells in the home of Alma in Zarahemla. The Gospel is dearer to him than riches.

Ammonihah destroyed by the Lamanites. Not one of the boasting Ammonihahites left to defy God. Lamanites attacked other towns around borders of Noah; some of the people taken captive.

Show the great faith Zoram, the commander of the Nephite army, had in God. He and his sons go to Alma, God's Prophet, to learn his mind. Note Alma's answer.

Armies of the Lamanites separated and those taken captive were rescued.

Peace is established among the Nephites. Alma and Amulek.

Fourth Sunday, June 23

Lesson 19

Pupils' Text: "The Story of the Book of Mormon," chapter 26.

Teachers' Text: Same as pupils', and Alma, chapter 30.

Place: In Zarahemla.

Time: End of the seventeenth year of the reign of Judges, about B. C. 75.

Review briefly the knowledge the Nephites had of the coming of Christ.

Suggestive Outline

Korihor, the Anti-Christ.

1. The Appearance of Korihor.
 - a. Why his presence was tolerated.
2. His Preachings.
 - a. In Zarahemla, Jershon and Gideon.
 - b. How received.
 - c. His influence.
3. Before Alma, the High Priest.
 - a. Interrogated by Alma.
 - b. Defiant accusations against the Church and Alma.
 - c. Denies the existence of God.
 - d. Demands a sign.
 - e. Power of God made manifest.
 - f. Korihor's admission and appeal.
4. Closing Years of Korihor's Life.
 - a. How spent.
 - b. His death.

The discussion between Alma and Korihor might be read in the class

Show that the blessings and power of the Lord are with those who serve Him, while the evil one forsakes his followers.

Fifth Sunday, June 30

Lesson 20

Pupils' Text: "The Story of the Book of Mormon," Chapter 27.

Teachers' Text: Same as pupils', and Alma, 31 to 35.

Lesson to be outlined by the teacher.

Place: Antonium was a country east of Zarahemla inhabited by the Zoramites about B. C. 75.

Although Korihor confessed the power of the Lord and acknowledged that he had been led astray, his false and pernicious teachings did not die with him. Make clear that there were two classes of people called Zoramites.

The Zoramites were the apostate Nephites who were under the leadership of Zoram.

Show how their hearts were hardened

against the truth, and describe their manner of worship.

Note the prayer offered by the Zoramites. Alma 31:15-19. Compare this with Luke 18:9-19.

Show that true worship of the Lord comes from the heart. Have read in the class Alma 33:1-9 and Alma 34:18-29.

Point out the difference between the prayer of Alma and that of the Zoramites.

Consider with the class some of the beautiful truths taught by Alma and Amulek to this people.

Show how good seeds bring forth good fruit, and how faith, the word of God and good deeds grow and become as a tree springing up unto everlasting life.

Who were the Ammonites and how did they come to dwell in the land of Jershon?

What covenant had this people made with the Lord and how did they remain true to this covenant?

Fourth Year—"What Jesus Taught"

LESSONS FOR JUNE

First Sunday, June 2

Uniform Fast Day Exercises

Second Sunday, June 9

Lesson 17. Baptism By Immersion

Third Sunday, June 16

Lesson 18. The Gift of the Holy Ghost

Fourth Sunday, June 23

Lesson 19. The Foundation Stone

Fifth Sunday, June 30

Lesson 20. The Test of Authority

Lesson taken from new text book, "What Jesus Taught," by O. J. P. Widtsoe, on sale at Deseret Sunday School Union Book Store, 44 E. South Temple St., Salt Lake City. Price, postpaid, \$1.

First Intermediate Department

Geo. M. Cannon, Chairman; Josiah Burrozes and J. W. Walker

Second Year—Old Testament History

LESSONS FOR JUNE

[Prepared by George M. Cannon]

First Sunday, June 2

Uniform Fast Day Lesson.

Second Sunday, June 9

Lesson 16. Joshua the Soldier

(For the Second Sunday in June)

Text: Joshua 5:11 to end; 6:1-20.

It will be remembered that only two of the men of Israel who were over twenty years old when they left Egypt were allowed to enter the promised land. Both of these men were wonderfully brave men. Their names were Caleb and Joshua. The strength and courage of Caleb was second only to that of Joshua. (See Joshua 14:6-11.)

Joshua himself was dauntless and had boundless faith in God. His name means "Jehovah his help."

Teachers should read in the Bible for their own information those portions of the Book of Joshua which explain the life of this great Captain in Israel. For the children we print Joshua the Soldier.

Joshua The Soldier*

Joshua 5:13 to end; 6:1-20.

Who would like to be a Soldier?

Show me how a soldier stands, how he salutes, how he holds his gun when marching and firing. It would be splendid to be a real soldier, I think. To wear a blue coat and brass buttons, to carry a gun or to beat a drum, and to do the fine brave things a good soldier is always ready for. There was a splendid soldier once, named Joshua. He was such a good soldier, so obedient and brave, that he was given command of a whole army while he was still young.

Do you know what the commander of an army is called? A general. So Joshua was a general, but he didn't wear a blue coat or brass buttons, because he lived thousands of years ago in a country far away from here, and the soldiers then wore loose, brightly-colored clothes, with armor over them. That means a shield and a helmet, and pieces of brass on

their arms and legs; they did not have any guns either, but they carried swords and used them to fight with.

One day Joshua was standing outside of a city which had a wall around it. Inside that wall there were hundreds of men who hated Joshua, and he was trying to make them come out and fight his army. But they would not come because they were afraid, and they just shut up their city gates tightly and would let no one come in or go out. There did not seem to be any way to make them fight, for the city walls were so high that no one could climb over them from the outside.

Joshua was standing there wondering what he would do. As he looked towards the walls he saw a man standing near him, whom he had not seen a moment before. The man had a drawn sword in his hand, and Joshua walked swiftly over to him and asked, "Art thou for us, or for our enemy?"

The man answered, "Nay, but as captain of the Host of the Lord am I now come."

Then Joshua knew that he was talking to an angel of God, and he fell on his face to the earth and said, "What saith my Lord to His servant?" He was a great general, you know, but he knew that an angel from God was far greater than he was.

The angel said, "Loose thy shoe from off thy foot—for the place whereon thou standest is holy," and Joshua did so.

Then the angel told him that God wanted him to have that city and all the men in it. He told him how to take it. I will tell you what Joshua did the next day and then you will know what the angel said to him.

There were some ministers called priests in Joshua's army. They did not fight but they held services for the soldiers, and they were to help Joshua take the city. Seven of them marched out of the camp early the next morning. They wore flowing white clothes, with colored embroidery and little, tinkling, golden bells. They did not wear any armor, or carry swords, but instead they each carried a trumpet. In front of them and behind them marched the soldiers, their armor shining in the sun, their swords clanging at their sides.

All marched slowly around the walled city, and as they marched the priests blew on their trumpets. Except for that there was no noise, and nobody spoke a word. When they had marched all the

*From "Tell Me a True Story: Tales of Bible Heroes for the Children of Today," by Mary Stewart. Copyright by Fleming H. Revell Company, Publishers.

way around they went back to the camp.

The second day the same thing happened, and the people inside the city walls must have wondered what it meant. The long line of soldiers marching so quietly, then the priests blowing the trumpets as they marched, and after them more quiet soldiers. They did not know that an angel of God had told Joshua to do this, and that very soon they and their city would be in his hands. Every day for six days Joshua's army marched once around the city and back to the camp but on the seventh day the line did not go back. They went on marching, until they had been around seven times.

Then Joshua said to his men, "Shout now, for the Lord has given you the city," and while the priests blew upon their trumpets, the whole army gave a great shout, and behold the wall of the city fell down flat! Then the soldiers rushed in and took the people prisoners.

So God gave the city to Joshua and his army, and I think that one of the reasons He did it was because of Joshua's quick obedience in doing just what the angel told him to do.

Shall we all try to be good soldiers, obeying our mothers and fathers and teachers, quickly, when they speak to us?

Third Sunday, June 16

Lesson 17. Samuel the Boy Prophet

Text: I Samuel 1; 2; 3.

In our day (that is in modern times) our Heavenly Father answered the prayer of the boy prophet Joseph Smith, and appeared to him in a glorious vision and spoke to him. And the Bible tells us of a message delivered in ancient times to a pure and honest boy in the Temple. How this boy came to be dwelling in the Temple is told in the Bible in the first three chapters of the First Book of Samuel.

Elkanah was a devout Israelite who went yearly to the Temple to worship. He had two wives and one wife had children; but his other wife whose name was Hannah, had no children. Now it is natural and right that all good people should love children; and so all good wives long to have children of their own. It is a great joy to a mother to take the tiny little one in her arms, and hug it to her breast, and to soothe it and to sing it to sleep. And to watch it grow; and to see it begin to take notice what goes on around it. How many of you have seen your mother laugh and teach the baby to laugh in return. And how you all listen to hear baby's first word; and

watch to see baby's first tooth; and his first walk across the room!

And so, although Elkanah and his family visited the Temple year by year, and although he was very kind to Hannah, still she did not have any children, and so she grew each year more and more sad and finally wept and did not eat.

"Then said Elkanah her husband to her: Hannah, why weepest thou? And why eatest thou not? And why is thy heart grieved? Am not I better to thee than ten sons?"

And her husband continued to be very kind to Hannah, and to comfort her. And she went into the Temple, and there vowed a vow that if the Lord would remember her and not forget her, but would give her a baby boy that she would give him unto the Lord all the days of his life. She felt so strongly upon this subject that she prayed and prayed; but she "spake only in her heart; only her lips moved, but her voice was not heard," and therefore Eli the Priest who had charge and presided over the Temple, thought she was drunken, and rebuked her and said:

How long wilt thou be drunken? Put away thy wine from thee."

"And Hannah answered and said: No, my lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the Lord. * * *

"Then Eli answered and said: Go in peace: and the God of Israel grant thee thy petition, that thou hast asked of Him. * * * And Hannah went her way, and did eat, and her countenance was no more sad." And she and her husband rose up early the next morning, and worshiped before the Lord, and returned to their home.

And Hannah's prayer was answered: and in due time the promise of the servant of the Lord was fulfilled, and she had a little baby boy, and she called his name Samuel, which meant "asked of God." We may be sure that Hannah took splendid care of the little fellow and nursed him herself. She did not go to the Temple next year, but stayed at home for his sake. She remembered her vow. Although she loved him dearly she meant to keep her promise, and told her husband when he was going on his usual visit to the Temple that she would remain at home until the child was weaned, and said: "Then I will bring him, that he may appear before the Lord, and there abide forever." And her husband told her to do what seemed to her best. And when the little boy was weaned his mother took him up to the Temple with her; and took presents for

the Temple, and offerings to the Lord according to His law. And she brought the child to Eli the High Priest in the Temple and told him that she was the woman whom he had spoken to in the Temple at the time she prayed there; and that the child had been given to her in answer to her prayer, and said: "Therefore also I have lent him to the Lord: as long as he liveth, he shall be lent to the Lord." And he worshiped the Lord there.

Have any of you children ever been away from home and from father and mother? If father and mother are with us, we feel like we are home. But even when we are in nice places and with nice people, and are away from father and mother for the first time we are apt to be homesick for mother. Like the little boy whose mother had been away for a week, and the little poem makes him say:

"It seems like two,
I never knew
So long a week as this!"

Doubtless little Samuel felt this same feeling. But his mother had taught him about God's house, the Temple, and that it was a great honor to work therein. Even though his duties were small and although he was expected to help keep the house in order and to wait upon the High Priest, and to run when the Priest called, he had been told that it was an honor to be even "a doorkeeper in the House of the Lord." And so he was happy in his work, and the Bible tells us that after Elkanah (and Hannah) had gone "the child did minister unto the Lord before Eli the priest." If he was homesick and if when night came he felt lonely for his kind mother, he was busy next morning, and his work made his troubles seem light as air. If we have troubles but are well, work will make us forget our troubles. You boys, if faithful, and perhaps some of the girls, too, will be called on missions. Some of you may have to go half way round the world; and some of you may be called as was President Joseph F. Smith to go on missions to the islands of the sea. If you are sent on such missions it will be well for you if your mother has taught you as President Smith's mother taught him, that duty to God and His cause was the first thing to be considered; and that from that duty he must not shrink even though it took him across deserts, and distant lands and stormy seas; but that God would be near him to preserve, and to sustain and to save him.

Some such lessons as these Hannah

had also given the boy Samuel. And so the Bible says: "But Samuel ministered before the Lord, being a child, girded with a linen ephod." (A kind of garment embroidered and ornamented and worn by the Priest in the Temple.)

The Bible also says: "Moreover his mother made him a little coat, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice."

And the Priest Eli blessed Elkanah and Hannah his wife, and promised them other children for the one which Hannah had lent to the Lord.

And after this Hannah had three other sons and two daughters. "And the child Samuel grew before the Lord."

Now Eli was very old and he had sons who instead of being righteous and working in the Temple as they were entitled to do and should have done, sinned against the Lord. Not only were they greedy and took for themselves what was intended as an offering to the Lord, but they were wicked in other ways. Their father talked to them about these things and still they kept on in their wickedness.

"And the child Samuel grew on, and was in favor both with the Lord, and also with men."

And a man of God came to Eli and warned him that if his sons did not repent they would bring destruction upon themselves while "in the flower of their age." And that God would raise up one who would be faithful and who would honor him; and that all that were left of Eli's house would have to seek favors from the faithful one and to beg him "for a piece of silver and a morsel of bread."

"And the child Samuel ministered unto the Lord before Eli. And the word of the Lord was precious in those days; there was no open vision.

"And it came to pass at that time, when Eli was laid down in his place, and his eyes began to wax dim, that he could not see:

"And ere the lamp of God went out in the temple of the Lord, where the ark of God was, and Samuel was laid down to sleep:

"That the Lord called Samuel: and he answered, Here am I.

"And he ran unto Eli, and said, Here am I: for thou caldest me. And he said, I called not; lie down again. And he went and lay down.

"And the Lord called yet again, Samuel. And Samuel arose, and went to Eli, and said, Here am I: for thou didst call me. And he answered, I called not, my son; lie down again.

"Now Samuel did not yet know the

Lord, neither was the word of the Lord yet revealed unto him.

"And the Lord called Samuel again the third time. And he arose, and went to Eli, and said, Here am I; for thou didst call me. And Eli perceived that the Lord had called the child.

"Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, Lord; for thy servant heareth. So Samuel went and lay down in his place.

"And the Lord came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth.

"And the Lord said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle.

"In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end.

"For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not.

"And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever.

"And Samuel lay until the morning, and opened the doors of the house of the Lord: and Samuel feared to show Eli the vision.

"Then Eli called Samuel, and said, Samuel, my son. And he answered, Here am I.

"And he said, What is the thing that the Lord hath said unto thee? I pray thee hide it not from me: God do so to thee, and more also, if thou hide any thing from me of all the things that He said unto thee.

"And Samuel told him every whit, and hid nothing from him. And he said, It is the Lord: let Him do what seemeth Him good.

"And Samuel grew, and the Lord was with him, and did let none of his words fall to the ground.

"And all Israel, from Dan even to Beersheba, knew that Samuel was established to be a prophet of the Lord.

"And the Lord appeared again in Shiloh: for the Lord revealed Himself to Samuel in Shiloh by the word of the Lord."

And so a little boy who kept himself pure and was diligent before the Lord, and whose mother had taught him correct principles became one of the greatest of ancient prophets. We shall meet him later, and know him as the one who

at God's command anointed kings over Israel.

Fourth Sunday, June 23

Lesson 18. Ruth

(For the Fourth Sunday in June)

Text: Ruth 1; 2; 3, and 4; the entire book.

Among the characters of the Bible there is no more striking personage to illustrate fidelity to the family of one's husband or wife than that of Ruth.

The teacher should read the entire book for sake of information; and we suggest that the pupils all memorize the beautiful answer that Ruth made to Naomi her mother-in-law, when the latter asked her to return to her own family, and friends:

"And Ruth said, Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God:

"Where thou diest will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me."

The relationship between Naomi and Ruth is not clearly set forth in the story below given. That can be explained by the teacher and why the two young women were with Naomi. Both Ruth and Naomi showed remarkable consideration for each other, and from the Bible we get the name of Ruth's son which was Obed, the father of Jesse the Bethlehemite, and therefore the grandfather of David who became king.

The Story of Ruth*

Book of Ruth.

It was a sad woman who once started off on a journey with two girls. She wore a long black dress, and black veil wound around her head, and her eyes were full of tears. Her name was Naomi. Her husband was dead, her two boys had just died, and she was going back to the country where she had lived when she was a child. The two girls who were with her were girls she loved very much, who had been very good to her and her boys, but after she had gone a little way with them she stopped and said:

"Go back to your homes now, to your

*From "Tell Me a True Story: Tales of Bible Heroes for the Children of Today," by Mary Stewart. Copyright by Fleming H. Revell Company, Publishers.

brothers and sisters and friends. I am going to a far-away country you have never seen. It makes me sadder still to say good-bye to you, but I know you will be happier there."

Then one of the girls kissed her good-bye, and, turning, went back to her home, but the other, whose name was Ruth, put her arms around her and said:

"Intreat me not to leave thee, for whither thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people and thy God my God."

Naomi said, "Can you bear to leave your home and friends to go and take care of a poor old woman?"

Ruth said, "I am young and strong, you are old and sad; I will go with you and take care of you as long as we both live."

So they traveled on together, walking many miles, over hills and across plains, in the sun and rain, sleeping under the stars, perhaps, until they came to a little town among the hills, the town of Bethlehem. They looked down on it and saw that the fields were full of tall, yellow stalks of wheat and barley. Ruth left Naomi in a little house they found and went out into the barley fields; there the men had sickles, and mowed the grain, and the women gathered it up in bundles. Poor people sometimes walked after the women and picked up what they dropped. So Ruth followed them, picking up pieces of the long yellow stalks, with the barley in the flower part at the top. It was hard work, for the sun beat down, and she had to bend and bend. But she thought of poor sad Naomi, who was hungry, and then Ruth did not mind if she was tired and hot, she worked on gladly.

Towards evening the owner of the field came to see how the reapers were working. He raised his hand and said, "The Lord be with thee." And all the men and women in the field stopped working and answered: "The Lord bless thee."

Then the master saw Ruth. She wore a blue skirt and a red jacket, a veil was twisted around her neck, and gold coins glittered among her hair. The master asked one of the reapers who she was, and the reaper said: "Her family and friends live in a country far from here, but she has left them all and traveled here to take care of the poor, sad woman, Naomi." So the master called Ruth to him and told her to come every day and pick up the barley which was dropped, and also to have dinner in the middle of the day with his workmen, and eat the corn and the bread he gave them.

Ruth bowed low to him and asked: "Why art thou so kind to me, I, who am a stranger?"

And the master said, "Because I know how thou hast left thy father and thy mother and thy home to take care of a poor, sad woman. May the Lord bless thee and reward thee."

As he walked away across the field he stopped and told the reapers to let Ruth gather the barley that was dropped, and also to let fall some extra pieces for her. So day after day Ruth came to gather grain. She lived with Naomi, and each night she brought her back the barley, and made it into bread for them.

As day after day the owner watched her, he saw how good she was and how hard she worked for Naomi, and one day he asked her to marry him, and to bring Naomi to live in his big comfortable home. There they were all very happy together; soon God sent Ruth a baby boy, and when Naomi held it in her arms she was comforted for the loss of her own boys, and thanked God for His care of her and of her dear Ruth. This tiny baby became the grandfather of a little boy named David. We shall have a story about him soon.

Fifth Sunday, June 30

Review.

Fourth Year—"Lives of the Ancient Apostles."

LESSONS FOR JUNE

First Sunday, June 2

Uniform Fast Day Lesson

Second Sunday, June 9

Lesson 16. The Third Imprisonment

References: Acts 12:1-19.

Aim: Sincere prayer always brings a blessing. The blessing may be remote, but it always comes in answer to the prayer of faith.

1. Another wicked Herod.

a. Herod Agrippa.

(1) Grandson of Herod the Great.

(2) Nephew of Herod Antipas.

b. Murderer of James.

(1) Effect upon Jews.

2. Peter's Imprisonment.

a. Object.

b. How guarded.

c. Effect upon Saints.

3. The Saints in prayer.

- a. Those participating.
- b. At Mary's.
4. Peter's deliverance.
 - a. By whom.
 - b. Details.
5. Peter joins the praying assembly.
 - a. Rhoda.
 - b. Surprise of the Saints.
 - c. Peter's testimony.
 - d. Peter's departure.

Questions.

1. Who was Herod Agrippa?
2. Why did he imprison Peter?
3. When did he purpose killing Peter?
4. How was Peter strongly guarded in prison?
5. How was their prayer answered?
6. What was Rhoda's experience?
7. What did Herod do to the keepers of the prison?
8. What became of Herod?
9. Show the benefits of prayer.

Note.—A most interesting lesson, the climax of which is reached in the delivery of Peter from prison by an angel. The value and importance of prayer is most impressively taught, and could be supplemented by examples from the lives of our leaders, incidents in Church history, or the experiences of the teacher.

Third Sunday, June 16

Lesson 17. Closing Scenes of a Righteous Ministry

References: Acts 15:1-35; Gal. 2:7-21.

Aim: Obedience to the Gospel makes one fearless in defending the right and brings the greatest comfort at approaching death.

1. Retrospective.
 - a. Effect of ministry upon Peter's character.
2. At the Council in Jerusalem.
 - a. The disputation.
 - b. Those present.
 - c. Peter's testimony.
3. Peter visits different churches.
 - a. Incident at Antioch.
4. Traditions of Peter's last days.
 - a. His imprisonment and death.

Questions.

1. What effect did Peter's labors in the Church have upon his character?
 2. Name some of the attributes of his character.
 3. How was this character formed?
 4. What does a "fisher of men" mean?
 5. Where were the Saints first called "Christians?"
 6. Show that the term "Christian" was
 - d. Her request of Jesus.
- (1) Effect.

held in derision then, as "Mormon" is today.

7. Upon what two important occasions did Peter defend the right even against his Jewish beliefs?

8. Relate the closing scenes of his ministry.

9. What legend is told of his death?

Notes.—"In temperament Peter was impulsive and stern, and until trained by severe experience, was lacking in firmness. He had many human weaknesses, yet in spite of them all he eventually overcame the temptations of Satan and the frailties of the flesh, and served his Lord as the appointed and acknowledged leader of the Twelve."—(Elder J. E. Talmage, "Jesus the Christ.")

"Peter, James and John belonged to the innermost circle of our Lord's associates and friends. They alone were admitted into His presence when He raised the daughter of Jairus, and at His transfiguration, and during the agony in the garden."—(Farrar, "The Life of Christ," p. 135.)

"He did not scruple to commit His cause to twelve simple men, destitute of learning and belonging to the common people. He made the selection after a night spent in prayer, and doubtless after many days of deliberation. The event showed with what insight into character He had acted. They turned out to be instruments thoroughly fitted for the great design; two at least, John and Peter, were men of supreme gifts; and, though one turned out to be a traitor, and the choice of him probably, after all explanations, ever remains a very partially explained mystery, yet the selection of agents who were at first so unlikely, but in the end proved so successful, will always be one of the chief monuments of the incomparable originality of Jesus."—(Stalker, "The Life of Jesus Christ.")

Fourth Sunday, June 23

Lesson 18. James, the Son of Zebedee

References: Matt. 4:21; 27:56; Mark 1:19; 15:40; Luke 9:52-54; Acts 12:1, 2.

Aim: The Lord chooses men from merit, and honors them only as they prove themselves worthy and capable of serving their fellow men. "Honor is not a matter of any man's calling merely, but rather of his own actions in it."

1. The mother.
 - a. Her devotion to Christ.
 - b. Her pride in her sons.
 - c. Effect upon sons.
- (1) "Happy he with such a mother."

2. At Bethsaida.
 - a. James' home.
 - b. His trade.
 - c. How he met Jesus.
 - d. The call.
3. As one of the Twelve.
 - a. How favored.
 - (1) Relate incidents.
 - b. His nature.
 - (1) A son of thunder.
 - c. His zeal.
4. Martyrdom.
 - a. Time.
 - b. By whom.
 - c. His character as revealed at the trial.
2. What was their father's name?
3. Name one earnest desire of this mother for her sons.
4. What was the Savior's answer?
5. What should be the difference between those who hold office in the world and those who hold office in the Church?
6. Where was James born?
7. When did he first hear about Jesus?
8. Why was he called "A son of Thunder?"
9. What reasons have you for thinking he was a faithful follower of Christ?
10. Relate the circumstances of his death.

Questions.

Fifth Sunday, June 30

Review.

1. What do you know about Salome, the mother of James and John?

Primary Department

Chas. B. Felt, chairman; assisted by Florence S. Horne and Bessie F. Foster

Second Year

LESSONS FOR MAY

First Sunday, May 5

Lesson 29. Mary and Martha

Text: Luke 10:38-42; John 12:1-18; Mark 14:3-9; Matt. 26:6-13.

References: Our Book and Weed's "A Life of Christ for the Young," chapters LII and LVI.

Aim: The Lord rejoices in those who seek first His kingdom.

Memory Gem: "Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you."

Pictures: "Christ in the Home of Mary and Martha," "Mary Anointing Jesus' Feet" (Hofmann).

Second Sunday, May 12

Uniform "Mothers' Day" exercises.

Lesson 30. Triumphal Entry

Text: Matt. 21:1-11.

References: Our Book and Weed's "A Life of Christ for the Young," chapter LVII.

Aim: Those who study the scriptures are best prepared to recognize God's servants who come among them.

Memory Gem: "Blessed is He that cometh in the name of the Lord, Hosanna in the highest."

Picture: "Christ's Entry into Jerusalem" (Plockhorst).

Third Sunday, May 19

Lesson 31. The Last Supper

Text: Matt. 26:17-23; John 13:1-21.

References: Our Book and Weed's "A Life of Christ for the Young," chapter LX.

Time: Four days after the triumphal entry into Jerusalem.

Aim: Partaking of the Sacrament gives spiritual strength.

Memory Gem:

"While of these emblems we partake,
In Jesus' name and for His sake,
Let us remember and be sure,
Our hearts and hands are clean and pure."

Picture: "The Last Supper" (Leonardo Da Vinci).

Fourth Sunday, May 26

Lesson 32. Jesus' Suffering in the Garden. Betrayal and Arrest

Text: Matt. 26:30-56; Mark 14:26-52; Luke 22:39-54; John 18:1-12.

References: Our Book and Weed's "A Life of Christ for the Young," chapter LXII; Dictionary of the Bible (Wm. Smith).

Aim: Implicit faith in God gives strength and courage.

Memory Gem: "Nevertheless not as I will, but as thou wilt."

Pictures: "Christ in Gethsemane"

(Hofmann); "The Kiss of Judas" (Geiger); "The Betrayal" (Don); "Christ Taken Captive" (Hofmann).

Kindergarten Department

Wm. A. Morton, Chairman; assisted by Beulah Woolley, Kate McAllister and Ina Johnson

Second Year

LESSONS FOR MAY

First Sunday, May 5

Mothers' Day story, "A Mother's Alarm."

Aim: The mother's great love for her children should be acknowledged and appreciated

Second Sunday, May 12

Special "Mothers' Day" exercises.

Third Sunday, May 19

Father Lehi and His Family

Text: 1 Nephi 2; 3:1-9; 5:1-11; 17:1-5; 16:8-10, 16, 26-29; 17:1-6; 18:4-8, 23-25.

Aim: Appreciation of a father's love and kindness brings the blessings of the Lord.



Fourth Sunday, May 26

Nephi Obtaining Food for the Family

Text: 1 Nephi 16:14-32.

Aim: God blesses those who strive earnestly to help others.

LESSONS FOR JUNE

First Sunday, June 2

Uniform Fast Day Lesson

Second Sunday, June 9

The Birds. Story: Adaption of Longfellow's "Birds of Killingworth."

Aim: Aiding in the care of birds will as to who took care of baby while mother

help to make our homes bright and insure protection from insect pests.

Third Sunday, June 16



The Lost Sheep

Text: Matt. 18:11-14; Luke 15:3-17.

Aim: Jesus, the Good Shepherd, loves and cares for His sheep.

Fourth Sunday, June 23

Review Lesson 17, "The Lost Sheep."

Fifth Sunday, June 30

The Prodigal Son

Text: Luke 15:11-32

Aim: Our Heavenly Father loves all His children.



Suggestions to Teachers for May Lessons

As you know, our aim is to develop the lesson so that the children can do most of the work. For Mother's Story let the children tell you what mother does for the baby. There are problems to solve

was away; what mother did to save her child. Give the children a chance to solve them. In the next lesson allow the children to tell what things would be needed for the journey; when Father Lehi asked his sons to return to their old home permit the children to tell you what they think the sons did before you give them the details. Study through each lesson to find such opportunities. There are many more.

You will find the lessons much more

interesting if you use your blackboards. We submit a few suggestive drawings. We believe that you will find your work more satisfactory and you will save time by drawing in mass. Make your drawings before the children and allow them to assist you as much as possible.

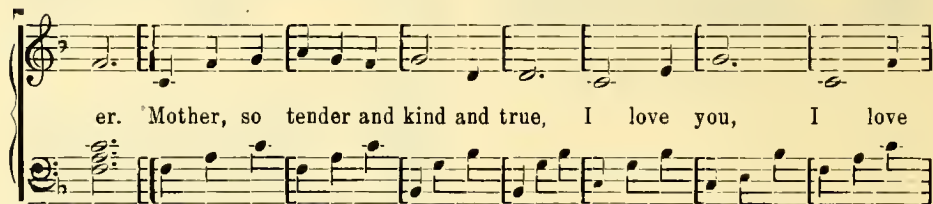
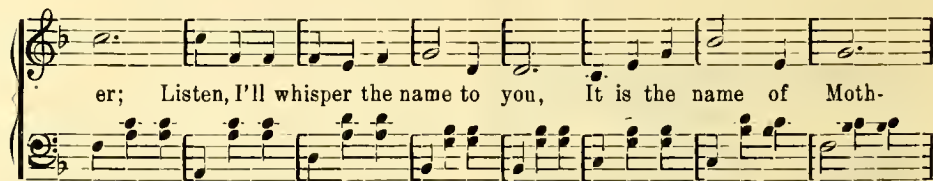
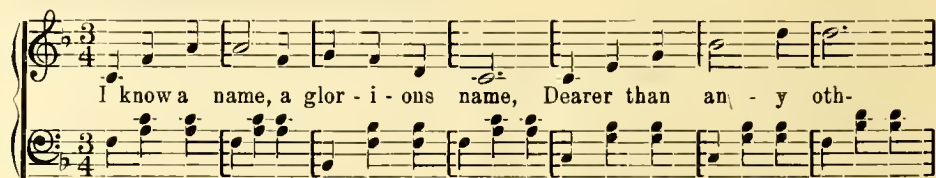
Pictures: "Lehi Blesses His People," "The Liahona" (See frontispiece), "In the Wilderness."

Blackboard drawings.

Song.

Mother

This little song may be sung in connection with "Mother Day" exercises in the kindergarten department, the second Sunday in May. It is from the book, "Kindergarten and Primary Songs," by Mrs. Frances K. Thomassen, Salt Lake City, and is used by permission.





LEHI AND HIS FAMILY IN THE WILDERNESS.

Photo by A. J. T. Sorensen.



The Gleam of the Silver Star

By Annie Malin

I

Betty sat looking at the Christmas tree which still stood in the corner of the parlor although it was the 9th of January. It had been left there on account of Teddy, the baby, who seemed never to tire of looking at the glittering ornaments, and of ringing the red and blue bells which hung within his reach. The firelight from the grate shed a cheerful glow about the room, causing the ornaments to seem brighter than ever before.

This was especially true of a beautiful silver star which hung upon what Teddy called the tip-top of the tree.

Betty's face was so thoughtful that Grandma who sat placidly knitting by the light of the fire wondered of what she could be thinking.

Suddenly a falling coal caused the little girl to come back to earth with a start.

"Why so thoughtful?" asked Grandma with the smile grandmas in general have for dearly loved grandchildren.

Betty smiled back but it was a thoughtful smile.

"I was thinking," she said, "that the Christmas holidays are over and now comes the same old monotonous work which lasts all the rest of the year. I wish they lasted all the year round, and that we had parties and company all the time."

This speech didn't sound quite like the usually bright little Betty and

Grandma looked surprised, then she said softly, "But the star still shines, Betty."

Involuntarily Betty's brown eyes turned to the star on the "tip-top" branch, and then came back to the face of her grandmother. Then her face grew bright and eager.

"Oh, Grandma," she cried, "I know what I'll do, I'll get the girls to form a club, and we will call it the Silver Star Club, and we will devote all of our spare time to forming plans for our amusement, and we will have a good time all the year."

Grandma smiled at the eager face then asked quietly, "Is that all the Christmas star means to you my dear? Just plans for the happiness of five little girls? That would indeed be only a five-pointed star and I thought the points of a Christmas star should number millions."

Betty looked at her grandmother in surprise, then she said slowly, "Why, Grandma! I didn't think you would speak of my lovely plan like that."

There was silence for a few moments during which the click of the busy needles was the only sound.

Then Betty ran to her grandmother's side, and threw her arms around her neck.

"Oh Grandma," she said, "you do make me ashamed of my selfishness, but truly I didn't mean to be selfish. I see your meaning now and we will form the club and call it the Silver Star Club, just as I said, but its object shall be to see how many sorrowful and unhappy people we can make smile and be happy because of our efforts."

Grandma smiled and kissed the smooth cheek so close to her own withered one, and as she did so a lump of coal broke into several pieces in the grate, making the tinsel on the tree glitter brightly, and as the little girl and her grandmother glanced from it to the silver star, the latter twinkled at them as brightly as if it knew exactly what they were talking about.

And so this story which isn't exactly meant for a Christmas story will try to show other little children how the rays of the Christmas star can be made to shine in the hearts of a great many people the whole year round.

After a great deal of talking and planning by the pair by the fire, four little notes were written and addressed to four little girls who were Betty's most particular friends, and as I saw one of them over Betty's shoulder (which I know isn't exactly good manners), I can tell you first what Betty wrote.

Dear Mamie:

"Meet me at my home at 3 p. m. on Sat. Jan. 12th, 1917 to discuss important business." Then followed Betty's name.

"Shall I send them by mail?" asked Betty when they were all ready.

"No dear," answered Grandma, "we must economize you know, in all ways possible."

So the next morning five little girls were smiling when four of them found a tiny envelope on each of their desks at school.

At recess the five joined each other on the playground. "Whatever is it all about?" four asked in chorus, but Betty placed a finger on her lips and giggled delightedly. "I shan't tell you a word about it until Saturday," she said, and no pleadings could move her.

You may be sure none of the four were late at the meeting, and at the appointed time they were all gathered about the grate in Grandma Barlow's room, and the dear old lady seemed as young as any of them for she loved

to help young people in planning for the happiness of the unhappy and unfortunate.

Betty's explanation of her plan was listened to with delighted exclamations, and when Betty said, "We must choose a president," Mamie Harding promptly suggested the name of Betty Barlow.

Betty glanced around the circle of eager faces and shook her head, saying modestly, "I wouldn't be equal to the position and as we need a wise person to council with in our work, I move that we elect Elizabeth Barlow as president of the Silver Star Club." So that was soon settled as well as other arrangements into which we need not go in detail, and the Silver Star Club" was ushered into existence with six points instead of five, as was originally intended, the sixth one, or should I say the first one, being Grandma Barlow herself.

Soon other plans were put before the members. Each girl should have a card bearing her name, upon which a silver star was to be pasted for each new member gained, these members to be termed rays. This was to distinguish them from the original members, and though the President could not clearly see the necessity of that, she let it pass without comment.

Each girl was pledged to seek out persons either shut in on account of physical affliction or known to be in trouble of some kind.

"It will be no small task to approach these people in the right way," said President Barlow, "and we must have considerable tact, or else we will do more harm than good," and each little girl felt that she had undertaken an important mission.

Each one was asked to give the name of one eligible member, and then Grandma who had not lived in the neighborhood very long, asked questions concerning them to enable her to judge which little girl could best handle the case under consideration. To

Mamie Harding was given the name of Mrs. Taylor who was old and poor and crippled with rheumatism. To Sadie Carter, that of little lame Johnny Howard. Beckie Lindsay was appointed to visit a little girl whom none of them knew, being a new-comer, but who sat at her window all the time doing nothing but watch the children at play. To Susie Decker fell the task of bringing joy to the heart of Mrs. O'Brien who had buried her only girl a short time before and shunned visits of sympathetic neighbors. Betty was to see what she could do towards helping an old man named Rose who was known to be very cross and disagreeable to the children of the neighborhood. This old man had been a gardener, but now was only able to hobble about among his flowers during the summer, and who spent the winters waiting for spring, while he drove the boys from his yard, and cared for a large window full of flowering plants.

"Go to work with a prayer that you may keep your wits about you," said Grandma, "and may God bless you."

As soon as a girl could get any one of these people to sign his or her name she was to report at the next meeting and no one must give up under a month of patient effort.

After the other girls had gone home, Betty turned a sober face to her grandmother.

"It's a big undertaking, isn't it?" asked the old lady, "but if we only win one name in a year it will repay us, won't it?"

Betty assented very quietly. What she had intended to say had been that Grandma had given her the hardest task of all, to gain the good-will of disagreeable Old Man Rose, as he was known among the neighborhood. But Betty was after all a brave little girl, and was soon feeling glad she had not questioned the President's appointment.

Mamie Harding left her companions at the corner and went on her way home with a light heart. She was a cheerful little person and not inclined to make trouble out of any duty. It happened that she had to pass poor little tumble down house where poor old Mrs. Taylor lived. Why not begin now? she thought, and after a moment of hesitation she stepped over the old gate which was off its hinges, and went up to the door. After knocking timidly she listened for an invitation to enter.

Not hearing it she knocked again, louder than before, then she heard a feeble voice inquire who was there. "Mamie Harding," she called out after a moment. "What do you want?" came the voice, more sharply this time. "I want to come in," said Mamie, but if the truth had been told, she was not very anxious by this time to enter. "Well, great days!" exclaimed the old lady, "why don't you turn the knob without talking so much about it."

With a sinking heart poor Mamie did as she was told, and found herself in an untidy room, while from the bed, in the corner, a pair of bright eyes looking out from a wrinkled face peered at her suspiciously.

"Come here!" commanded Mrs. Taylor, and as Mamie approached the bed she wished she had not been in such a hurry in beginning her club work.

"Now," continued the invalid, "who sent you, and what do you want?" As Mamie still continued dumb, she asked again, "Who sent you? Are you deaf?"

Suddenly Mamie remembered her errand and managed to answer, "The Silver Star Club."

With a look of astonishment Mrs. Taylor struggled to rise, but being unable to do so leaned upon her skinny elbow and stared at the shrinking girl.

"What do you mean," she snapped, "and what do you want?"

"I want you to be a ray," said poor Mamie, almost ready to cry.

"Get out!" commanded the mystified old lady, and raising her voice she cried shrilly, "Fire! Thieves! Police!"

Mamie was horrified. What should she do to quiet this awful old woman? Then fortunately she remembered the President's injunction, "Go to work with a prayer that you may keep your wits about you," and with a prayer for help, she said gently, "Dear Mrs. Taylor, I only came to see if I could help you in any way, and if you will let me make up your fire or anything else you want done. I'll explain. I am Dr. Harding's daughter."

Mrs. Taylor sank back on the bed with a groan, and Mamie, laying aside her coat, soon had a bright fire burning in the old stove, while its owner watched her curiously. "I'll pretend she's my grandmother," thought Mamie, "and try to make her comfortable."

As soon as she could she tidied up the room and washed a few dishes which stood on the table; then she proceeded to toast a slice of bread, and soon had the satisfaction of seeing the poor old lady eating her supper.

"You see," explained Mrs. Taylor, "I can generally get out of bed and help myself, but this morning this pesky rheumatism caught me in my knee and here I've been all day, and not a bite to eat or a spark of fire. Now," she continued, "tell me who in creation sent you here in the nick of time, to help me?"

Mamie reverently bowed her head as she said in a low tone, "I really believe, Mrs. Taylor, that the Lord sent me."

Then she told the old lady about the mission of the club, and as it was nearly dark, she bade Mrs. Taylor good-night and soon was on her way home with flying feet; for she had made a discovery which she could scarcely keep to herself. When she

reached the dining-room at last, she sank into a chair gasping for breath.

"What's this?" exclaimed Dr. Harding who sat reading the evening paper.

"Oh, where's Nancy?" asked Mamie without answering her father's questions, "I must tell Nancy first."

Nancy was the cook, who hearing the excited mention of her name, came into the room.

"I've found her, Nancy," she cried, almost in hysterics; "I've found your mother."

With the stern look, he put on with a refractory patient, Dr. Harding bade Mamie to tell her story quietly.

With an effort Mamie calmed herself and told of her adventure.

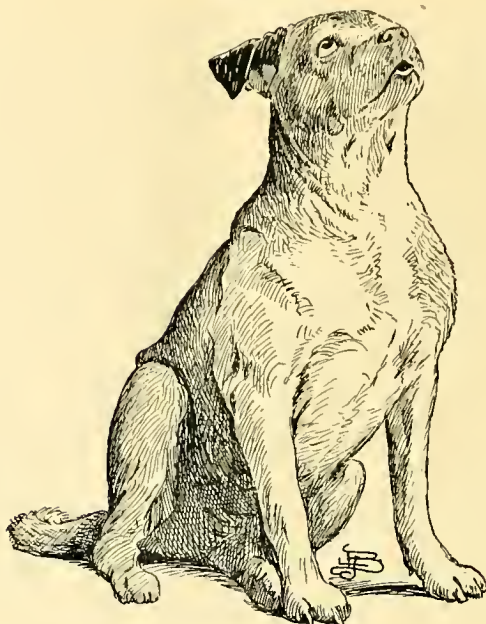
"And right on the mantel piece," she said to the white-faced Nancy, "was a picture of you when you were young, just like the one you showed me, you know, when you were dusting your room yesterday. And the poor old lady told me she once had a little girl like me who left her to run away with a bad man."

Nancy's white face was red by this time. "I didn't stay with him long," she said, "but I wouldn't go back to my mother, Dr. Harding, and then she moved away from the old town and I never could find her. And to think she is alive and living so near. Oh, Miss Mamie, how can I ever thank you?"

"By being kind to her now she is found, if Mamie is right about it," said Mrs. Harding, kindly.

As Mamie's expression proved to be a reality there was much excitement in her home and you may be sure the girls all congratulated Mamie as being the first one to add a ray to the Silver Star Club, for when Mamie met with the club the next Saturday, President Barlow promptly pasted a silver star on Mamie's card on which was written in a trembling handwriting the name of Sarah Ann Taylor.

(TO BE CONTINUED)



A Wise Dog

When Poor Dixie was lost from his master,
He thought, "When the man loses me,
He just whistles—so I'll try to whistle!
Perhaps he'll come running, you see."

L. J. B.

Glad Tidings

By Minnie Iverson-Hoddapp

NIX—"IN MY FATHER'S HOUSE ARE
MANY MANSIONS."

"Eye hath not seen, ear hath not heard,
Neither hath it entered into the heart
of man
The things which God hath prepared
For them that love Him."

In the school room we find our
playmates in certain grades according
to the work they can best do.

Among our friends we notice those
who are bright and some who are
brighter.

Nature teaches degree.

The stars are brilliant as they shine
Through all the midnight sky.
The moon is brilliant when a fire
Illumes its face on high!
But yon gold sun, that makes our day
My gazing doth defy.

In a wonderful vision, Joseph Smith, the Prophet, and Oliver Cowdery were shown three divisions of glory unto which spirits attain. The first is the Celestial Glory, likened unto the glory of the sun. The next is the terrestrial glory, likened unto the glory of the moon. The third is the telestial glory likened unto the glory of the stars.

The gospel plan belongs with, and leads unto the highest or Celestial glory. Everyone who accepts baptism becomes a candidate for the Celestial glory. Those who enter this state and live true, receive, at length, a fullness of the priesthood and become "heirs and joint heirs with Jesus Christ." This is a big thought and each boy and girl will do well to lay it to heart.

In the terrestrial glory shall dwell the less valiant souls who received a testimony of Jesus, but received not of his fulness.

Those not entering the two higher divisions, assign themselves to the terrestrial glory.

Those entering none of the glories are characters who have shed innocent blood after having received a testimony of the Holy Ghost. This is an unpardonable sin, and those who commit it receive endless punishment.

Let us read the words of divine revelation and rejoice:

"Verily thus saith the Lord, it shall come to pass that every soul who forsaketh their sins and cometh unto me and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am."

Crocheting

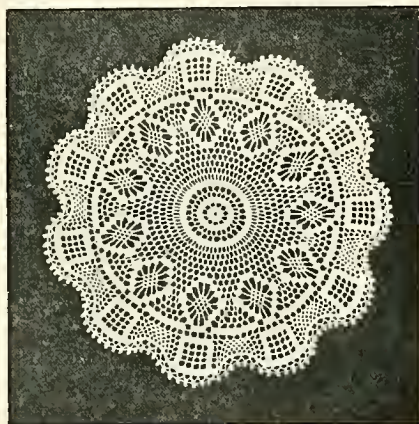
By Mrs. S. A. Rintoul

(Photo by Cooley Studio)

CENTER PIECE

Ch 6, join in ring. 1st round: ch 3, 24 t in ring; join with sl. 2nd r: ch 6, miss 1 t, t in next t, ch 3, miss 1, t in next. Repeat around, ch 3, join to 3rd st of 6 ch. 3rd r: ch 3, 5 t to each space. 4th r: ch 6, miss 1, t in next, ch 3, miss 1, t in next. 5th r: t in each space with 3 ch between. 6th r: 5 t to each space. 7th r: same as 4th. 8th, 9th 10th, and 11th: t in each space with 3 ch between. 12th r: ch 6, t in first 4 spaces, ch 3, 5 t in next 2 spaces; repeat around; join to 3rd st of 6 ch with sl. 13th r: ch 3, 4 t in 1st space, 1 t in each of next 3 spaces with 3 ch between, ch 3, 5 t in next space, ch 6, a double triple treble in center of 10 t, ch 6, 5 t in 1st space; repeat around. 14th r: sl to left corner of group, ch 3, 4 t in space, ch 3, t in next space, ch 3, t in next, ch 3, 5 t in next space, ch 6, 1 d to right of d t t, ch 3 d to left of d t t, ch 6, 5 t in next space. 15th r: sl to left cor

of group, ch 3, 4 t in space, ch 3, t in next space, ch 3, 5 t in next, ch 6, d to right of d, ch 3, d in space, ch 3, d to left of d, ch 6, 5 t in next space. 16th r: ch 3, 5 t in 5 t, ch 3, t in space, ch 3, t in space, ch 3, 5 t in 5 t, ch 6, d to right of d, ch 3, d in space, ch 3, d in space, ch 3, d to left of d, ch 6 join with sl. 17th r: ch 6, t in each 3 spaces with 3 ch between, ch 3, t in last t of 5 t, and 4 t in space, ch 6, d in each 3 ch spaces with 3 ch between. Ch 6, 4 t on 6 ch, and 1 t in 1st t; repeat around, join to 3rd st of 6 ch. 18th r: sl to center of space, ch 6, t in each space, with 3 ch between; 5 t as before; ch 6, d in space, ch 3, d in space, ch 3, d in space, ch 6, 5 t. 19th



CENTER PIECE

r: t in each space with 3 ch between, 5 t as before, ch 3, d t t in 3 ch between d s, 5 t to left. 20th r: 5 t to each space, 3 ch above 5 t. 21st r: t in every 3rd st with 3 ch between. 22nd r: 5 t in each 4 spaces above the round figures, 1 d to each of other spaces with 3 ch between. 23rd r: 3 t at each end of group of 20 t; 3 t between these, divided by 3 sts, 1 d to each of other spaces, divided by 3 ch; repeat round. 27th r: 5 t to each space between t, and 2 d in each space between d. 28th r: d in every 3rd st with 5 ch between. 29th r: d in each 5 ch loop, with 3 ch and picot between.

Big House and Little House Stories

By Ivy Williams Stone

III

THE PERFECT LADY SAVES LITTLE HOUSE

One evening, as the sun was beginning to drop down into the Land of Nod, Five Children climbed upon the fence to watch for the Master of Little House. The large gray automobile came quietly along, and the Master of Big House got out, but still Five Children watched and waited. The Sun blew out his candle and went to bed and the Sandman started on his long errands in the land of Wide-Awake; and the Perfect Lady came out and watched too. At last the Oldest of All spied him, but he did not whistle at the corner and he even forgot to kiss Five Children before they went into the house for supper. He almost forgot to eat his supper, too, and he did not laugh and play with Five Children a bit.

So when the Sandman had emptied sand into each pair of blue eyes, the Perfect Lady said:

"Now, dear Master of Little House, tell me what it is that troubles you." So the Master of Little House told her he was going to lose his job because the man who owned the mills wanted that particular job for a relative of his who was coming from another place.

"Maybe I will have to sell Little House, if I can't find another job before winter comes," said Master of Little House.

"Oh," cried the Perfect Lady, "we can never spare Little House! I will go and see Mister Fiske myself."

"But Mr. Fiske does not own the mills," answered Master of Little House. "He is very kind and did everything to keep my place for me. But the owner is a very cross man who never changes his mind. They say he lives all alone out in the suburbs somewhere, but I do not even know his name."

The next morning the Perfect Lady hurried Four or Five Children off to school and with the Youngest of All laughing and smiling all the time, she went down to see Mr. Fiske at his office. But although he was very, very sorry, he said he could do nothing more; that Mr. Carlson, who owned the mills, never changed an order, so the Master of Little House would have to hunt another job.

But the Perfect Lady was not satisfied. She got Mr. Carlson's address and set off to see him, too. This address took her up and up in a great office building in the center of the big city. She sat down to wait in a nice large room, and soon a man came and told her she could see Mr. Carlson. So the Perfect Lady took the Youngest of All on her arm and went into the other room. This was very beautiful: there were wonderful pictures on the walls and pretty flowers in vases and lots of nice chairs. At a big desk in the center of the room sat a man who looked sad and lonesome. When he turned around and she saw his face the Perfect Lady cried, "Oh, did I come all this way to see you?"

The gentleman stood up and smiled and it was the *Master of Big House*! "I don't think you are the person I came to see," said the Perfect Lady. "I am looking for a *cross* man."

The Master of Big House smiled and had her sit down. He tried to take the Youngest of All but she hid her face on the Perfect Lady's shoulder and would not even look at him. Then the Perfect Lady told him all about their troubles—how the Master of Little House would have to sell Little House if he lost his job.

"If I let him keep his job will you sell Little House to me?" asked the Master of Big House.

"Sell Little House?" cried the Perfect Lady. "We can never be happy without that dear little home. Why do you want it when you have so much and we are so happy in it?"

"That is just the reason," said the Master of Big House, and he really looked cross now. "You are so happy all the time and I am always sad. Your house is always ringing with laughter and mine is so still and quiet. I have no one to love me and no babies at all, and I am so unhappy that I cannot endure your happiness. So I want to tear down your Little House and then I will not have to listen to you."

Just then Kindness flew in through the open window and sat upon his shoulder. "Listen," she said. "Making Five Children and the Perfect Lady so sad will not make you happy! Be good to them, and my sister, Princess Happiness, will come to you, too!" And the Master of Big House smiled a little and the hard lines ran away from his forehead as he said:

"Well, making all of those Five Children sad over the loss of their Little House will not bring me happiness." So he rang a button and said

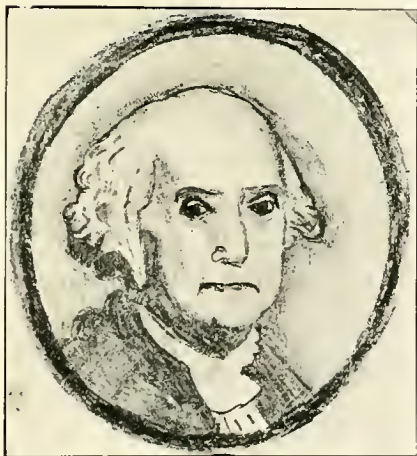
to the office boy: "Tell Mr. Fiske to keep Mr. Gray on at his work until further orders!"

Then Princess Happiness came and sat right upon his shoulder and smiled through his eyes and around the corners of his mouth. And the Youngest of All held out her hands and climbed right upon his lap!

Two big tears ran down the Perfect Lady's cheek and she said, "Oh, Mr. Carlson, if you could only know how happy Little House and all its people will be tonight!"

Then she took the Youngest of All and hurried back to Little House. When the Sun was undressing, Five Children heard a whistle and they rushed to the front gate and saw Master of Little House hurrying home. He kissed Five Children and the Perfect Lady and said, "Dear Little House, we will not have to sell you after all, for the Perfect Lady saved my job and saved you, too!"

The Children's Budget Box



By Lawrence Tanner Thomas.
Age 13. Swan Lake, Idaho.

A True Story

After joining the Church in England my grandparents desired to im-

migrate to Zion. Grandpa was a sailor, and following the advice of the president of the branch where he lived took a voyage to raise money.

He went to China, and the chief engineer under whom he had worked before, promised to keep him on the steamboat which was to run from Hong Kong.

As soon as he reached his destination, the man discharged him, and kept another man on. Grandpa asked if he had not pleased him, and he said, "Yes, George, always, but you are a married man. I think you had better go back to England."

Grandpa felt bad because he didn't have enough money to immigrate, so he tried to get on other steamboats but failed, and got sick and had to go to the hospital. Everything was against him. He prayed to know what to do, and the impression was "Go home." So he started for England,

and at the first post, he heard of the massacre of the European sailors—the Chinese war had begun with England. Had he stayed there very likely he would have been slain, but the Lord preserved him.

Mary J. Miles,
Age 14. St. George, Utah.



By Pupil Hawthorne School.
2B. Salt Lake City, Utah.

Honesty

Mary's mother had just bought a box of apples. They were kept down in the cellar, not far from the house. Mary nearly always got home at four-thirty o'clock. If she did not, her mother would ask why. One day as she was coming home from school she was tempted to steal an apple. So she went down the cellar and got one. But just as she went to take a bite, something whispered, 'Don't start to steal now, or you always will.' She thought a moment: Mother would sure ask why she was late, and if she didn't see, her heavenly Father would. So she went into the house, and asked "Mamma, may I have an apple?"

"Yes, dear," said she, "you may

have two. Some girls would have stolen it. But why are you so late?" Then Mary told her all that had happened. Her mother said, "Well, my dear, it always pays to be honest."

Ruth Pate,
Age 11. Sage, Wyo., Box 11.

Answer to February Puzzle

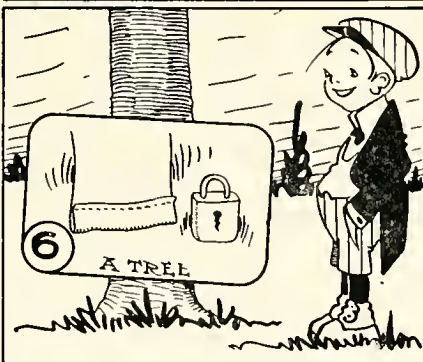
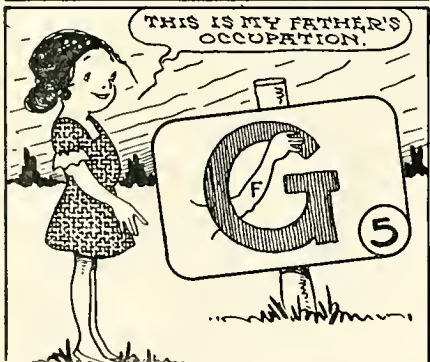
- 1—Carbon. 2—Summit. 3—Wayne.
4—Davis. 5—Beaver. 6—Piute.

Over two hundred correct answers to the February puzzle, "Counties in Utah," were received by the Puzzle Editor. It only remained to select the names of the first ten who furnished the best articles. There were so many good compositions that we are going to give twice what we promised, and prizes of books have been awarded the following:

- Athene Allred, Spring City, Utah.
Gorden Anderson, Glenwood, Utah.
Ruth Bennion, Vernon, Utah.
Gardell Christensen, P. O. Box 45, Shelley, Idaho.
Vilate Christensen, P. O. Box 303, Richfield, Utah.
Ethel Dean, 1703 So. 23rd East, Salt Lake City, Utah.
Harold Perry Driggs, 20 So. 12th East, Salt Lake City, Utah.
Leila Gailey, Box 31, Kaysville, R. F. D. No. 1, Utah.
Rosa Johnson, Box 69, Pleasant Grove, R. F. D. No. 1, Utah.
Wallace Jones, Roy, Utah.
Minnie Jones, 2731 Wall Ave., Ogden, Utah.
Clarissa Jones, Price, Utah.
Reed W. Keller, Box 85, Sugar House Station, Salt Lake City, Utah.
Don Lyman, Mayfield, Utah.
Lucy Alice Neves, Burlington, Big Horn Co., Wyoming.
Sarah Orme, Tooele, Utah.
Anna Peterson, Hooper, Utah.
Leah Porter, Hatch, Utah.
Maurine Porter, Meadow, Utah.
Clyde Pulsipher, Box 82, Route 2, Provo, Utah.
Alta Schlappy, Delta, Utah.
Muriel Smith, Fielding, Utah.
Delbert Thayne, Moulton, Cassia County, Idaho.
Edna Turner, Bluff Dale, Utah.
Stanley E. Vissing, 519 Emerson Ave., Salt Lake City, Utah.
Marcia Vowles, Tooele City, Utah.
Venice Williams, Dubois, Idaho.

MIXED UTAH PUZZLE

BY WALTER WELLMAN



Prizes of books will be given to the first ten of those under 17 who correctly solve the above puzzle and send us the best article of not to exceed two hundred words, or poem of not

to exceed twenty lines, on any subject. Answers must be in by April 30. Address Puzzle Editor, Juvenile Instructor, Room 202 L. D. S. Church Office Building, Salt Lake City, Utah.

DEAR LITTLE SHEILA



IV






Some days, out on the ocean, the sun did not shine much,






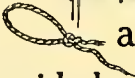
and  and  had but little fun, except when the  brought




up on , or when the sea-gulls came about the  to pick up food. The little


always ran to the side of the  also, to look at the great white hungry ,


and she whinnied and acted as glad to see them as if they were Shetland  and she had always

known them! One day, when the  was leading  by the ,




he let Molly take hold of the halter-  and skip up and down the deck with her. That

was fun for  and the , but poor  had to run behind all the



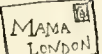

way by himself; for Sheila would stop and not stir her  if Tommy touched her, and then Tommy






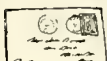
would feel so bad that the  would come into








his  "It is very mean of her," he said, "to treat me so because that  on the  was bad to her!" "So it is," said the captain.








"You just come over here by me, and hold my , and help me keep watch for a  to carry your sister's  to your 

Tommy was very proud to hold the  s' long  up to his  and look through it. Pretty soon a  did pass, and  called out to it as loud as he could, "Hello, ship! stop, ship! We want to send a  by you!" But the

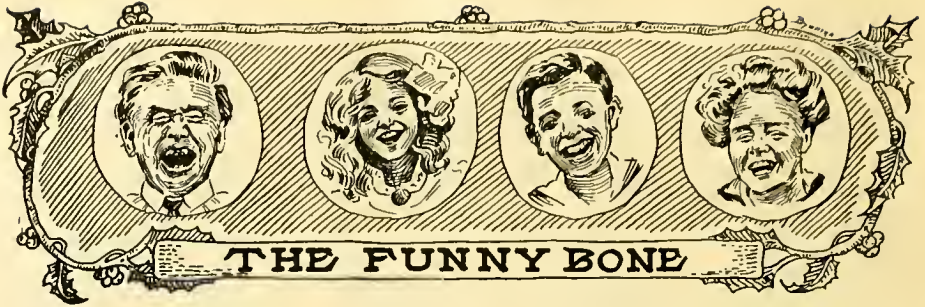
 did not stop. So the  gave  a little  to wave if another  came in sight.

One came in a little while. This was a tall

, and did not look near-sighted, but it passed like the other one, and took no notice of

Tommy's ; and Tommy cried, and said his  would never, never get Molly's  about buying 2 .





Soup Just Gone

"Is there any soup on the bill of fare?"
 "No, sir—there was, but I wiped it off."

Limited Space

"Are the rooms in your flat small?"
 "Small! Why, my dog has to wag his tail up and down in 'em!"

For Revenue Only

John: "You used to say there was something about me you liked."
 "Yes, I did, but you've spent it all."

No Need for Speech

"Does the baby talk yet?" asked a friend of the family.
 "No," replied the baby's disgusted little brother, "the baby doesn't need to talk."
 "Doesn't need to talk?"
 "No. All the baby has to do is to yell, and it gets everything in the house that's worth having."

In Chicago

The Jinkses were just getting launched in society. It was their first dinner party.
 Mrs. Jinks: "Lena, be sure to mash the peas well tonight."
 Lena: "What ma'am? Mash the peas?"
 Mrs. Jinks: "Yes, Lena, that's what I said. It makes Mr. Jinks very nervous at dinner to have them roll off his knife."

The Point of View

A little boy had eaten too much underdone pie for his supper and was soon roaring lustily. His mother's visitor was much disturbed.
 "If he was my child," said she, "he'd get a good sound spanking."
 "He deserves it," the mother admitted, "but I don't believe in spanking him on a full stomach."
 "Neither do I," said the visitor. "I'd turn him over."

American Efficiency

"I see the American troops in France are going to use ready-made trenches."
 "Who made 'em?"
 "The Germans."

Camouflage

Farmer: "See here, boy, what yer doin' up that tree?"
 Boy: "One of your pears fell off the tree, an' I'm trying to put it back."—Ex.

Up in the Air

Mandy: "Rastus, you-all knows dat yo remind me of dem dere flyin' machines?"
 Rastus: "No, Mandy, how's dat?"
 Mandy: "Why, becays youse no good on earth."

Too Transparent

It was the first vaudeville performance the old colored lady had ever seen, and she was particularly excited over the marvelous feats of the magician. But when he covered a newspaper with a heavy flannel cloth and read the print through it, she grew a little nervous. He then doubled the cloth and again read the letters accurately.
 This was more than she could stand, and rising in her seat, she said:
 "I'm goin' home. This ain't no place for a lady in a thin calico dress!"

Nobody Home

A certain naval officer was very pompous and conceited when on duty. One day when he was officer of the watch and he could not, as usual, find anything of consequence to grumble about, he attempted to vent his spite on one of the stokers of the vessel, who was in the engine room on duty.
 Going to the speaking tube the officer yelled, "Is there a blithering idiot at the end of this tube?"
 The reply came quick and startling, "Not at this end, sir!"

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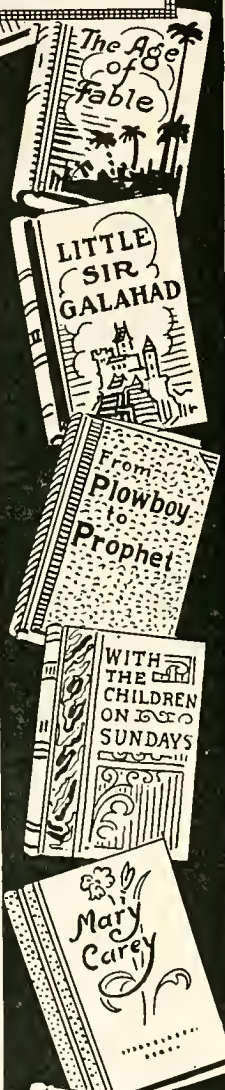
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